Syn. 8. 58. 122

TO THE READER.

THrough two fieldes, Christian Reader, thy way is directed: the one full of Briers, hath the perfect Path to Saluation, the other (more pleasant to the vicious minde) leades to endlesse miserie: chuse with aduice, and shun with discretion. And to me thy vnknown friend, lend (I pray thee) as friendly iudgment, as I shall wish for thy prosperous estate:

farewell.

Ianuarie hath 31. *daies.*
The Moone 30.

The day is 10. *houres.*
The night is 14. *houres.*

1	A	¶ *The Circumcision of Christ.*
2	b	On which day Noe being
3	c	in the Arke vpon the wa-
4	d	ters, began to see the tops of
5	e	the high Mountaines.
6	f	¶ *The Epiphany.*
7	g	The 10. day, Nabuchado-
8	A	nozor, assieged once againe
9	b	Ierusalem, 2. King. 15.
10	c	The 11. day, Noé, fortie
11	d	dayes after he had seene the
12	e	toppes of the Mountaines,
13	f	sent out the Rauen, and after
14	g	that the Doue, which retur-
15	A	ned, Gen. 8.
16	b	Ezechias, in his extreme

sick-

January hath 31. *dayes.*
The Moone 30.

The day is 10. *houres.*
The night is 14. *houres.*

17	c	ſicknes, was healed by God,
18	d	his life was prolonged by 15.
19	e	yeares.
20	f	The Sunne to the wonder
21	g	of all the world, returned his
22	A	courſe backward by 10. de-
23	b	grees. 4. King. 20. Eſd. 38.
24	c	¶ *The midde vvinter.*
25	d	The conuerſion of S. Paul.
26	e	Iacob fled frō his brother
27	f	Eſau, & wēt to his vncle La-
28	g	ban, where after 7. yeares, he
29	A	maried Lea and Rachel, & by
30	b	them, and their handmayds
31	c	had the 12. Patriarks. Gen. 29

February hath 28. daies.
The Moone 29.

The day is 10. houres.
The night is 14. houres.

1	d	
2	e	¶ *The purification of Mary.*
3	f	
4	g	
5	A	
6	b	The holy man Iohn the
7	c	Baptiſt, being ſent of God as
8	d	a meſſenger, or tidings brin-
9	e	ger of our health and ſalua-
10	f	tion, began to prepare the
11	g	way, againſt the comming of
12	A	Chriſt. Mark. 1.
13	b	Our Sauiour and redee-
14	c	mer Ieſus Chriſt, after he
15	d	was Baptiſed of Iohn in Ior-
16	e	dan, began to preach, and

ſp ead

February hath 28. dayes.
The Moone 29.

The day is 10. houres.
The night is 14. houres.

17	f	spread abroade the king-
18	g	dome of God. Mark. 1.
19	A	The 18. day, Noe put out
20	b	once again the Doue, which
21	c	brought an Olyue branch.
22	d	
23	e	
24	f	¶ *S. Matthy Apostle.*
25	g	
26	A	The Doue was sent the
27	b	third time, and returned no
28	c	more to Noe.

March hath 31. dayes.
The Moone 30.

The day is 12. houres.
The night is 12. houres.

1	d	
2	e	
3	f	The third day, the temple
4	g	of Ieruſalem was wholy fini-
5	A	ſhed, & conſecrated. 1. Eſd. 6.
6	b	And that was 500. and 15.
7	c	yeares before the birth of
8	d	our Lord,
9	e	
10	f	The tenth day, Chriſt was
11	g	on the other ſide of Iordan,
12	A	where he was aduertiſed of
13	b	Lazarus ſickneſſe.
14	c	The 13. day, the Faſt of He-
15	d	ſter was celebrated, becauſe
16	e	that day was appointed, to

March hath 31. *dayes.*
The Moone 30.

The day is 12. *houres.*
The night is 12. *houres.*

17	t	pat the Iewes to death. He-
18	g	ſter. 3.
19	A	The 16. day, Lazarus was
20	b	rayſed vp againe. Iohn. 11.
21	c	The 20. day, Chriſt made
22	d	his entrance into Ieruſalem.
23	e	The 24. day, he made his
24	f	Supper, and was taken.
25	g	¶ *The annunciation of Mary.*
26	A	The 25. day, was crucified
27	b	The 26. day, he reſted in
28	c	the Sepulchre.
29	d	The 27. day, he roſe again
30	e	from death.
31	f	

Noe

Aprill hath 30. dayes.
The Moone 29.

The day is 13. houres.
The night is 11. houres.

1	g	Noe vncouered ỹ Ark. Ge. 8
2	A	The Tabernacle was pre-
3	b	pared by Moses. Exod. 40.
4	c	Iesus Christ, the 8. day af-
5	d	ter his resurrection, appea-
6	e	red againe to the Apostles,
7	f	which were assembled where
8	g	S. Thomas was present.
9	A	The 10. the people of Is-
10	b	rael went ouer Iordan drie
11	c	footed. Ios 34.
12	d	The 13. day, Assuerus gaue
13	e	out proclamation, to put all
14	f	the Iewes within his king-
15	g	dome to death. Hester. 3.
16	A	The 14. day, was the ce-

lebration

Aprill hath 30. dayes.
The Moone 29.

The day is 13. houres.
The night is 11. houres.

17	b	lebration of the Paſcouer.
18	c	The 15. day, the people
19	d	came out of Ægypt. Exo. 12.
20	e	The 18. day, the people
21	f	went ouer the red Sea drye
22	g	footed, and Pharao was
23	A	drowned with all his hoaſt.
24	b	
25	c	℣ *S. Marke Euangeliſt.*
26	d	The 22. day, the people
27	e	came to Mara, the waters
28	f	wherof they could not drink,
29	g	wherefore they murmured.
30	A	Exod. 5.

℣ *Philip*

May hath 31. dayes.
The Moone 30.

The day is 16. houres.
The night is 8. houres.

1	b	¶ *Philip and Iacob.*
2	c	The Aſcenſion of Chriſt in-
3	d	to heauen, fortie dayes after
4	e	his reſurrection. Matth. 16.
5	f	God commaunded Noe
6	g	to carrie victuals into the
7	A	Arke, Gen. 6.
8	b	¶ *Terme beginneth.*
9	c	They which haue not ce-
10	d	lebrated the Paſſeouer in
11	e	the firſt moneth, did cele-
12	f	brate the 14. day, Num. 19.
13	g	The 14. Ezechias did firſt ce-
14	A	lebrate the Paſſeouer. Par. 30
15	b	The 15. the Children of Iſ-
16	c	rael murmured after fleſh, &

God

May hath 31. dayes.
The Moone 30.

The day is 16. houres.
The night is 8. houres.

17	d	God ſent thē plēty of quailes
18	e	This was the 30 day after the
19	f	departure frō Ægypt. Exo. 16
20	g	The 16. God made Man-
21	A	na to raine downe. Exo. 16.
22	b	The 17. day, Noe entred
23	c	into the Arke, Gen. 7.
24	d	The 20. day, the people
25	e	dēparted from mount Sina.
26	f	Numb. 9.
27	g	The 22. day, fire from a-
28	A	boue, conſumed a part of the
29	b	hoaſt of Iſrael. Num. 12.
30	c	The 27. day, Noe came
31	d	forth of the Arke.

The

June hath 30. dayes.
The Moone 30.

The day is 16. houres.
The night is 8. houres.

1	e	This day this children of
2	f	Israel came to mount Sina,
3	g	and went thence the third
4	A	moneth, where they taried
5	b	almost a yeare. Exod. 9.
6	c	The 6. day, the temple of
7	d	Diana in Ephesus was bur-
8	e	ned, the yeare before Iesus
9	f	Christ, 54. which temple
10	g	was accounted the most ex-
11	A	cellent of all the heathen
12	b	Churches.
13	c	
14	d	
15	e	
16	f	

The

June hath 30. dayes.
The Moone 30.

The day is 16. houres.
The night is 8. houres.

17	g	The 23. day of the mo-
18	A	neth, King Assuerus gaue
19	b	out Proclamation in fa-
20	c	uour of the Iewes, against
21	d	Haman and his conspiracie.
22	e	Hester.8.
23	f	
24	g	¶ *S. John Baptist.*
25	A	
26	b	The Arke of Noe was lif-
27	c	ted vp this day by the waters
28	d	of the flood. Gen.8.
29	e	¶ *S. Peter the Apostle.*
30	f	

The

July hath 31. *dayes.*
The Moone 30.

The day is 15. *houres.*
The night is 9. *houres.*

1	g	The 9. of this moneth, the
2	A	citie of Ierusalem was alsie-
3	b	ged by the space of 18. mo-
4	c	neths, was finally take by the
5	d	King of Babylon. Ierem. 39.
6	e	
7	f	*The Dogge dayes beginneth.*
8	g	The 50. day, after that the
9	A	Israelites were thus departed
10	b	and were come to the mount
11	c	of Sinay, the lawe of the ten
12	d	Cõmandements was to thẽ
13	e	giuen by almighty God, with
14	f	a great and terrible magnifi-
15	g	cence, at which time also
16	A	God gaue to them certaine

pol-

July hath 31. *dayes.*
The Moone 30.

The day is 15. *houres.*
The night is 9. *houres.*

17	b	politike gouernance,&a ſpe-
18	c	ciall kingdome,in which no-
19	d	thing wanted,that appertai
20	e	ned to the true worſhipping.
21	f	¶ *Mary Magdalen.*
22	g	
23	A	
24	b	¶ *S.Iames the Apoſtle.*
25	c	Of God and of whō Chriſt
26	d	in time to come ſhould be
27	e	borne. So that among his
28	f	people alway remayned the
29	g	Church, and the true word
30	A	of God, vntill after Chriſt
31	b	had ſuffered.Exod.19. & 20.

August hath 31. *dayes.*
The Moone 30.

The day is 14. *houres.*
The night is 10. *houres.*

1	c	Aaron dyed in the moun-
2	d	taine of Hor, being 123.
3	e	yeares olde, 40. yeares after
4	f	the comming out of Ægypt.
5	g	Numb. 20. and 33. 38. 39.
6	A	The same day Esdras en-
7	b	tred into Ierusalem, with a
8	c	compame of Iewes, and was
9	d	receiued by those, which 80.
10	e	yeares before, hee went vp
11	f	thither with Zorobabel, the
12	g	yeare before the comming
13	A	of Iesus Christ. 457. Esd. 7.
14	b	The 10. day, the Temple
15	c	of Ierusalem was set on fire
16	d	by the Souldiers of Titus,

and

August hath 31. *dayes.*
The Moone 30.

The day is 14. *houres.*
The night is 10. *houres.*

17	c	and hath not ſince bin buil-
18	d	ded againe, Ioſephus lib. 6.
19	e	chap. 26.
20	f	*The Dogge dayes end.*
21	g	
22	A	
23	b	
24	c	*S. Bartholmew Apoſtle.*
25	d	
26	e	
27	f	Religion as on this day
28	g	was reformed, according to
29	A	Gods expreſſe truth in the
30	b	moſt renoumed citie of Ge-
31	c	neua. 1535.

September hath 30. *dayes.*
The Moone 29.

The day is 12. *houres.*
The night is 12. *houres.*

1	f	Sulanna the moſt chaſte
2	g	matron of the Hebrues, by
3	A	two falſe Prieſts, was accu-
4	b	ſed of adulterie, but by the
5	c	pollicie of young Daniel, ſhe
6	d	was purged, and the Prieſts
7	e	cõmitted to the fire. Dan. 13.
8	f	
9	g	The ninth day of this mo-
10	A	neth, Ieruſalem was put to
11	b	fire and ſworde, and wholy
12	c	ouerthrowne, as Chriſt fore-
13	d	told them fortie yeares be-
14	e	fore Ioſephus. lib. 7. cap. 26.
15	f	Chriſoſtome being cha-
16	g	ſed out of his Church of

Con-

September hath 30. dayes.
The Moone 29.

The day is 12. houres.
The night is 12. houres.

17	A	Constantinople, as vpon this
18	b	day dyed.
19	c	
20	d	
21	e	¶ *Saint Matthew.*
22	f	
23	g	
24	A	The 25. Nehemias did fi-
25	b	nish the repayring the wals
26	c	of Ierusalem. Anno 300. be-
27	d	fore the Natiuitie of Christ.
28	e	Nehem. 6.
29	f	¶ *Saint Michael.*
30	g	

The

October hath 31. dayes.
The Moone 30.

The day is 10. houres.
The night is 14. houres.

1	A	The Feast of Trumpets,
2	b	commaunded to the Iewes.
3	c	Leuit. 23.
4	d	The Iewes fasted & wept
5	e	for Gedaliah, Ierem. 47.
6	f	
7	g	
8	A	
9	b	
10	c	¶ *Terme beginneth.*
11	d	The 10. day, was the feast
12	e	of reconciliation, which was
13	f	the onely day that God or-
14	g	dained to fast.
15	A	The 15. day, the feast of
16	b	Tabernacles began, and la-

sted

October hath 31. *dayes.*
The Moone 30.

The day is 10. *houres.*
The night is 14. *houres.*

17 c ſted ſeuen dayes. Leuit. 22.
18 d ¶ *S. Luke Euangeliſt.*
19 e The 18. day, which was
20 f the 150. after the beginning
21 g of the flood, the Arke reſted
22 A vpon the Mountaine of A-
23 b rarat in Armenia. Gen. 8.
24 c The 24. day, Titus gaue
25 d forth 3000. Iewes to the
26 e wild beaſts. Anno. 73.
27 f
28 g ¶ *Simon and Jude.*
29 A
30 b
31 c

Nouember hath 30. dayes.
The Moone 29.

The day is 9. houres.
The night is 15. houres.

1	d	✠ *All Saints.*
2	e	The Emperour Conſtan-
3	f	tinus, ſonne of Conſtantine,
4	g	dyed this day 364. after the
5	A	Natiuitie of Ieſus Chriſt.
6	b	The 10. day happened the
7	c	wofull ſlaughter of Verna,
8	d	where Ladiſlan king of Hun-
9	e	gary was ſlaine by the Turk,
10	f	ann. 1445. Alſo as vpon this
11	g	daye Martin Luther was
12	A	borne.
13	b	The 15. day was the coun-
14	c	terfeite Feaſt by Ieroboam,
25	d	after he had withdrawn the
16	e	ten tribes of Iſrael, from the

obe-

November hath 30. dayes.
The Moone 29.

The day is 9. houres.
The night is 15. houres.

17 f obedience of Roboam their
18 g lawfull King, which he or-
19 A dained in Dan and Bethel,
20 b after he had set vp the gol
21 c den Calues, to the intent
22 d the people should goe no
23 e more to worship in Ierusa-
24 f lem. 3. King. 22.
25 g The 17. day of this mo-
26 A neth, Queene Elizabeth be-
27 b gan her raigne.
28 c ¶ *Terme endeth.*
29 d
30 e ¶ *S. And euu Apostle.*

The

December hath 31. dayes.
The Moone 30.

The day is 8. houres.
The night is 16. houres.

1	f
2	g
3	A
4	b
5	c
6	d
7	e
8	f
9	g
10	A
11	b
12	c
13	d
14	e
15	f
16	g

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¶ *Shortest day.*

The 15. the yeare before ỹ natiuity of Christ, 145. Antiochus the great, set vp an idoll vpon the Altar of the Lord in Ierusalem. 1. Mach. 1

¶ *Saint*

December hath 31. dayes.
The Moone 30.

The day is 8. houres.
The night is 16. houres.

17	A	
18	b	
19	c	
20	d	
21	e	¶ *Saint Thomas Apostle.*
22	f	Saint Iohn Euangelist died
23	g	in Ephesus, being of the age
24	A	of 89. yeares, vnder Traian
25	b	¶ *The Natiuitie of Christ.*
26	c	¶ *Saint Stephen Martyr.*
27	d	¶ *Saint John Euangelist.*
28	e	¶ *Innocents day.*
29	f	the Emperour, about thirtie
30	g	yeares after the destruction
31	A	of Ierusalem.

A rule to knowe, when the Termes beginneth and endeth.

Hillarie Terme beginneth the 23. day of Januarie, if it be not Sunday, then the next day after: and endeth the 12. of Februarie.

Easter Terme beginneth 18. daies after Easter, and endeth foure dayes after the Ascention day.

Trinitie Terme beginneth the next day after Corpus Christy day, and endeth the Wednesday, foureteene dayes after.

Michaelmasse Terme beginneth the 10. day of October, if it be not Sunday, and endeth the 28. day of Nouember.

No

The degrees of Mariage.

	No man may marrie his
con.	Grandmother.
af.	Grandfathers wife.
af.	Wiues grandmother.
con.	Fathers ſiſter.
con.	Mothers ſiſter.
af.	Fathers brothers wife.
af.	Mothers brothers wife.
af.	Wiues fathers ſiſter.
af.	Wiues mothers ſiſter.
con.	Mother.
con.	Stepmother.
af.	Wiues mother.
con.	Daughter.
af.	Wiues daughter.
af.	Sonnes wife.

The degrees of Mariage.

	No woman ought to mar-
con.	rie her Grandfather.
af.	Grandmothers husband.
af.	Husbands grandfather.
con.	Fathers brother.
con	Mothers brother.
af.	Fathers ſiſters husband.
af.	Mothers ſiſters husband.
af.	Husbands fathers brother.
af.	Husbands mothers brother.
con	Father.
con.	Stepfather.
I	Husbands father.
con	Sonne.
af.	Husbands ſonne.
af.	Daughters husband.

The degrees of Mariage.

	No man may marrie his
con.	Sister.
af.	Wiues sister.
af.	Brothers wife.
con.	Sonnes daughter.
con.	Daughters daughter.
af.	Sonnes sonnes wife.
af.	Daughters sonnes wife.
af.	Wiues sonnes daughter.
af.	Wiues daughters daughter.
con.	Brothers daughter.
con	Sisters daughter.
af.	Brothers sonnes wife.
af.	Sisters sonnes wife.
af.	Wiues brothers daughter.
af.	Wiues sisters daughter.

The degrees of Mariage.

	No woman ought to mar-
con.	rie her brother.
af.	Husbands brother.
af.	Sisters husband.
con.	Daughters sonne.
con	Sonnes sonne.
af.	Daughters sonne.
af.	Sonnes daughters husband.
af.	Daughter daughters hũsbãd
af.	Husbands sonnes sonne.
af.	Husbands daughters sonne.
con.	Brothers sonne.
con.	Sisters sonne.
af.	Brothers daughters husband
af.	Sisters daughters husband.
af.	Husbands daughters sonne.
af.	Brothers sisters sonne.

How a man ſhall behaue himſelfe in the Morning when he riſeth.

When thou riſeſt in the morning, looke that thou with all humblenes of mind, kneele downe, and lifting vp thy hart, thy hands, & thine eyes into heauen, vnto God the father almighty, pray on this maner.

A Prayer for the Morning.

O Almighty and moſt gentle God, wee thanke thee for that ſweet ſleepe and comfortable reſt that thou haſt giuen vs this night. And forasmuch as thou haſt commanded by thy

holy worp, that no mã ſhould be idle, but alwaies occupied in vertuous exercises, euery man according to his calling. We moſt humblie beſeech thee, that thine eyes may attend vpon vs, daily defend vs, in ſorrow, ſuccour vs, cherish, comfort, and gouerne all our counſailes, ſtudies, and labours. In ſuch wiſe, that we may ſo ſpend this day, according to thy moſt bleſſed will, without hurting of our neighbour, that we may diligently

gently and warely eſchue, and auoide all things that ſhould diſpleaſe thee, ſet them alwaies before our eyes, liue in thy feare, and euer worke that that may be found acceptable before thy diuine Maieſtie, vnto the praiſe of thy holy name, through Jeſus Chriſt our Lord. So be it.

After thou haſt prayed on this maner (ſeeing that we be all ſinners) it ſhall be expedient (if thou haſt conuenient leiſure thereunto) to confeſſe thy ſelfe on this maner, vnto God the father.

The confession of our sinnes vnto God the father.

O Almighty God, and heauenly Father, and maker of heauen & earth. I confesse my selfe vnto thee, euen from the very hart, that I am a miserable, wretched and abominable sinner. And haue wickedly transgressed all thy holy commandements, & thy diuine precepts of thy godlie will. The sins (alas) which I haue committed in my flesh against thee, are so great, and so

so exceedingly increased, that they are no lesse innumerable the the sands of the Sea: and they thrust me down, euen as an intollerable burthen. In these wicked sinnes (oh Lord God) haue I hitherto walked according to ỹ will of the Prince of this world, whiles I did that was pleasant to the flesh and ill lusts, through vaine thoughts, the blindnes of the heart, the outward pretence of godlines, and fayned faith. This came to passe (oh

wretch that I am) because that I did neuer earnestlie striue against the suggestions of Sathan, nor the concupiscences or desires of the world, nor yet the lustes of the flesh. But filthily obeyed them a thousand times more then the motions of thy holy Spirite, O Lorde my God. It came to passe also, that I did set naught by thy godly counsaile, despised thy holy name, and feared thy vengeance and heauy displeasure nothing at all.

all. But whatsoeuer I haue in this behalfe offended thy most godly Maiestie, it sore repenteth me, and the fault grieueth me, euen vnto the very hart. And if it were not (O most mercifull Father) that thou hadst layd vp mercie in the bowels, blood, and wounds of Iesus Christ thy Sonne, and our Lord, for so many as vnfainedly repent, and truely beleeue, be their sins neuer so great & many, I should see no other way,

but throwe my selfe downe headlong through desperation, into the bottomeles pit of hell. But forasmuch as thou hast set thy welbeloued Son Jesus Christ, to be our Mediator and mercie stocke and hast promised grace, mercie, and forgiuenesse of sins, to as many as aske it in his name, through faith in his blood. Therefore, in this time of grace & mercy, I miserable sinner come now vnto thee, and desire thee my Lord God, that

that thou wilt graunt mee
through that our Lord Ieſus
Chriſt, a right & true faith.
And for his ſake forgiue me
all my ſins, and make me to
walke daily more and more
in a newe heart, and in the
fruits of the holy Ghoſt, tha
I may vtterly deſpiſe all the
vngodly luſtes of this world,
and that I may be found con-
tinent, pure of liuing, tem-
perate, good, righteous, ho-
neſt, diligent in all goodneſſe,
meeke, mercifull, modeſt,
humble,

humble, and ready to forgiue such as offend me euen from the very hart. And to liue all the daies of my life, according to thy diuine will, and true feare: that I may dye to the world, to all sinne, and to my selfe. And with a good confidence, and merrie heart, looke for the comming of the Lord and my Sauiour, Iesus Christ. To whom with thee and the holy Ghost, be all honour and glorie, for euer and euer. So be it.

Thou

Thou maiſt (if thou wilt) after thy confeſſion, ſay the Lordes prayer. And ſo commending thy ſelfe vnto God, fall to ſome honeſt and vertuous exerciſe, according to thy calling, but whatſoeuer thou doeſt, doe it with pureneſſe of heart, and with ſingleneſſe of eye. Yea, ſo doe it, as though God were preſent and looked vpon thee, as vndoubtedly he doth.

When thou goeſt to thy labour or worke.

O Moſt kinde and gentle heauenly Father, thou knoweſt and haſt alſo taught vs,

vs, how great the weakenesse of man is, so that no man (without thy good helpe) can do any thing. Thus vouchsafe to send vs thy holy spirit, that he may strengthen, stir, and moue our vnderstanding and reason in all things, that we this day outwardly shall goe about and take in hand, or of that we inwardly shall thinke or haue in minde, to the intent that it may all be done to his glorie, and to the profite of our neighbour. Amen.

A Prayer for the Euening.

O Lord God, Father euerlasting and full of pittie, wee acknowledge and confesse, that we be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy diuine Maiestie with confidence that thou wilt heare our prayers and graunt our requests, if we consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, and we knowe

know that thou art an vp-
right Iudge, which doest not
iustifie the sinners & wicked
men, but punishest the faults
of all such as transgresse thy
commandements. Yet most
mercifull father, since it hath
pleased thee to command vs
to call vpon thee in all our
troubles and aduersities, pro-
mising euen then to helpe vs,
when we feele our selues, as
it were swallowed vp of
death and desperation: we
vtterly renounce all worldly
confidence,

confidence, and flee to thy ſouereigne goodneſſe, as our onely ſtay and refuge, beſeeching thee not to cal to remẽberance our manifold ſinnes and wickednes, whereby we cõtinually prouoke thy wrath and indignation againſt vs: neither our negligence and wickednesſe, which haue neither worthely eſteemed, nor in our liues ſufficiently expreſſed the ſweete comfort of the Goſpell reuealed vnto vs: but rather to accept the obedience

obedience and death of thy Sonne Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Haue mercie therefore vpon vs O Lord, & forgiue vs our offences. & teach vs by thy holy spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor

nor call vpon thy name, but the repenting heart, the sorrowfull mind, the conscience oppressed, hungring and thirsting for thy grace shall euer set forth thy praise and glory. And albeit we be but wormes & dust, yet thou art our Creator, and we be the workes of thy hands: yea, thou art our redeemer, and we be the people whom thou hast bought: thou art our God, and we thine inheritance. Correct vs not therefore in thine anger

(O Lord) neither according to our desarts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may knowe, that at what time soeuer a Sinner doth repent him of his sinne from the bottome of his hart, thou wilt put away all his wickednes out of thy remembrance as thou hast promised by thy holy Prophets.

Finally, forasmuch as it hath pleased thee, to make the night for man to rest in, as thou

thou hast ordeyned him the day to trauaile: graunt (O deare Father) that we may so take our bodily rest, that our soules may continuallie watch for the time, that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that we be not ouercome by any fantasies, dreames, or other temptations, but fully set our mindes vpon thee, loue thee, feare thee, and rest in thee, in such

sorte that our very sleepe also may be to the glorie of thy name. Furthermore, that our sleepe be not excessiue or ouer much after the insatiable desire of the flesh: but onely sufficient to content our weake nature, that we may the better be disposed to liue in all godly conuersation, to the glorie of thy holy name, and profite of our Brethren, thorow Iesus Christ our Lorde, in whose name we make our humble petitions

vnto

vnto thee, as he hath taught vs, saying: Our father which art in Heauen, &c.

Almighty and euerlasting God, vouchsafe we beseech thee to graunt vs perfect continuance in thy liuely faith, augmenting and increasing the same in vs daylie, vntill we grow to the full measure of our perfection in Christ: whereof we make our confession, saying: I beleeue in God the Father almightie &c.

The Lorde blesse vs and

saue vs: the Lord make his face to shine vpon vs: and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs, and grant vs his peace. The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost be with vs and remaine with vs for euer. So be it.

When a man is bound towards any iourney.

This our life most mercifull Lord, is nothing els but

but a pilgrimage & thzough-fare: foz we haue here no abi-ding oz dwelling place. We are come from thee, and we must returne againe vnto thee. But amongst oz be-twcene all the traps assaults, pits, and snares which the Diuell hath layde out, and spread abzoad foz vs, blinded in sinne: Vouchsafe thou, O Lozd Iesus Chzist, to leade vs with thy right hand, foz thou art a true, trustie, and a sure friend. Open our

eyes to the intent that we misse not the way, which thou thy selfe art, but leade vs through, and by thy selfe, vnto thy Father, to the intent that all we may be made one with thee and him, euen like as thou art one with him.

O most mercifull Lorde, like as thou dost send thine holy Angels to be defenders of as many as serue & please thee with a simple, innocent and pure heart, by the which they be led like as young chil-

dren,

olden, are lead of them which are elder and stronger than they. And like as thou didest vouchsafe to send thine Angell Raphal to be a guide vnto the Sonne of that reuerent man Toby: Vouchsafe euen so (O Lord) to send vs the same Angell, (although we are not so worthie as the same Toby was) that he may encourage and leade vs thorow that way, which is not pleasant vnto vs, but vnto thee. So be it.

A

A Prayer for a Christian life.

MOst mercifull & mighty God, take away from vs all euill counsell, and then our sinnes: suffer vs not to run into an vngodlie and wicked life, and finally, kepe our minds far from the contempt of godlinesse, and scorning of vertue, and in the stead of those euils, graunt that we may continuallie be occupied in thy law and sacred Scriptures, that we be not

not caried about like the wicked, as light dust, and fruitles chaffe, with euery blast of affection and Doctrine, but rather that we as trees planted by the water brookes, indued with the life of the spirite and faith, may also bring forth the fruites of good workes: and that whatsoeuer we take in hand may prosper, and tende to thy praise, and glorie of thy name and furtherance of our saluation: and at the last, when

when the wicked shall fall a-
way in thy iudgement, we
may stedfastly stand and be
made perfect, through Iesus
Christ our Lord. Amen.

A Prayer in distresse.

SEeing that (O almightie
God) our wretchednesse
and pouertie is right great:
therefore haue we very much
neede of thy saluation, for so
long as we now flee vnto thee
to the intent thou shouldst be
our speedie succour and assu-
red defence, we call to re-
membrance

membrance our most grie-
uous sinnes, corrupt life, and
leaud behauiour, which nei-
ther we will hide, nor yet if we
were willing thereto, could
keep the same secret frō thee.
Thou right well perceiuest
al our naughtines, which we
truly acknowledge and con-
fesse vnto thy diuine maiestie:
we haue grieuously sinned,
we haue done greatly amisse,
we haue bin marueilous di-
obedient, very stubborne, and
exceeding wilful against thee,
who

who deserue farre more hey-
nous displeasures then these,
which we now feele and suf-
fer. But bowe thou downe
thy fauourable looke (O ex-
ceilent father) and giue care
vnto our feruent prayers,
haue compassion vpon vs,
that crie out daily vnto thee,
and lift vp our sorrowfull
eyes, and heauie mindes to-
wards thy most excellent
mercies seate, hauing this as-
sured confidence, that thou
art ready to forgiue, rich in
louing

louing kindnes towards such as call vpon thee, and exceeding mightie in thy worke, aboue all Gods, wilt not despise vs in so great distresse, and tribulation. Thou art most puissant, thou shewest wonderfull things, & thou art God alone. Teach vs therfore thy perfect waies, cause vs to walke in thy blessed truth: cal backe our wandring hart vnto thee, that it may stand greatly in feare of thy holy name. Thou verely hast nobly

made

made vs partakers of thy ex-
cellent mercy, but forasmuch
as we were very vngrate-
full, the hostes of the vngodly
are risen vp against vs, and
the forefront of cursed mens
battailes haue assaulted vs,
who neither regarde thee at
all, nor make any account of
thy most blessed name & pure
doctrine, inuenouring al only
by their most lewd practises,
thorow the same meane to
destroy at one push both the
true worshipping of thee
and

and our Soules alſo.

Seeing that therefore thou art a very mercifull God, long ſuffering, of great loue, and truth to truſt vnto, haue an eſpeciall regarde vnto the childrē of thy louing promiſe, be fauorable, ſtrengthen and defende them, aduaunce thy banner to our ſaluation, ſo that the cruell aduerſaries may be confounded, and that all may right well ſee and euidently perceiue thee onely to be our moſt good and lo-

uing God, through Iesus Christ our Lord. Amen.

A Prayer for the prosperous successe of Christs kingdome against the enemies thereof.

OUr daily petition is (O Almightie God) that the kingdeme of our Lorde Iesus Christ may be augmented, & appeare at length to bee most perfect, which thing we now also desire verie instantlie in our heartie praiers and humble supplications. Be alwaies mind-

full

full thereof (O good God) of his fat and most pleasant oblation, which he made for vs vpon the altar of the Crosse, and graunt, that by the triumph of his most perfect victorie and conquest, we may take both Saluation and delightfull pleasure. Although we deny not, but that the same shal come to passe without our desarts, who haue (through our manifold wickednesse) offended thee very many and infinite waies: yet

for (thy tender louing mer-
cies sake) put them to shame
and confusion, that repose all
their trust in Charets, horse,
and worldly power: but raise
and lift vp to saluation such
as are wholy bent to depend
vppon thee, and bowe downe
thy mercifull and fauourable
eares, to heare the feruent
prayers and petitions which
we make vnto thy diuine
maiestie, for the mightie en-
larging of our Lord Iesus
Christs kingdome, through
the

the same Iesus Christ our Lord. So be it.

A Prayer for comfort in persecution.

WE perceiue most mercifull & mighty God, that not onely Antichrist, but also the power and strength of the whole world conspireth against thee and against thy Christ: which thinke thy Gospell, and the reedification of thy Church to be an intollerable bondage and hard yoke. Wherefore

they labor by all meanes pos-
sible to breake asunder the so-
cieties and congregations of
the faithful, and cast away all
discipline. But forasmuch as
thou sittest in heauen, and art
not ignorant what the diuell
and wicked flesh goeth about,
laugh thou to scorne their
vaine counsels, & bring their
purposes to naught, let them
feele thine anger to be kind-
led against them, and make
them astonied at the fierce-
nesse of thine indignation, so
that

that they may not be able to destroy thy Church, ouer whom thou hast appointed Iesus Christ our onely Sauiour, that in it he might raigne by the word and Spirit, with inuinsible might and power. Wherfore grant vnto vs, although vnworthie and shrinking children, such faith and constancie, that we may find him, & also confesse him, to be our onely King, and that we may nothing doubt but that wee bee his

nation, people and heritage, being most assured of this, that he is of such strength and power, that with his word, more strong then yron, he is able to destroy whom he wil, and breake them in peeces like earthen pots. Therefore (O God) turne the Kings and Princes of the world vnto thee, that they may be wise and vnderstand, wherby they may vnfeinedly acknowledg, imbrace, and kisse the Sonne, least when his anger shall

once

once be kindled, they perish any be destroied for euer. And when it shall bee thy good pleasure, make them blessed for euermore, which commit themselues to thy gouernance and protection. So be it.

A Prayer for a true Subiect.

AND it is thy godly appointment (O Lorde God) that some should beare rule in this world, to see thy glory set forth, & the common peace kept: so it is thy pleasure againe, that some should be

be subiects, and inferiours to other, in their vocation, although before thee there is no respect of persons. And forasmuch as it is thy godlie will and pleasure, to appoint and set me in the number of subiects: I beseech thee to giue me a faithfull & obedient hart vnto the higher powers, that there may be found in me no disobedience, no vnfaithfulnesse, no treasons, no falsehood, no dissimulation, no insurrection, no commotion nor con-

conſpiracie, nor any kinde of rebellion in word or deed, againſt the ciuil Magiſtrates, but al faithful obedience, quietneſſe, ſubiection, humilitie, and whatſoeuer elſe becommeth a ſubiect: that I liuing here in all lowlines of mind, may at the laſt day, through thy fauor, be lifted vp into euerlaſting glory, where thou moſt mercifull Father, with the Son and the holy Ghoſt, liueſt, and raigneſt very God for euer and euer. Amen.

For

For Fathers and Mothers.

THe fruite of the wombe, and the multitude of children is thy gift and blessing, O Lord God, giuen to this end, that they may liue to thy glorie, and to the commoditie of their neighbours. Forasmuch therefore as thou of thy goodnes hast giuen me children: I beseech thee giue me also grace to traine them vp euen from their cradles in thy nurture, and doctrine, in thy holy lawes and blessed ordi-

ordinances, that frõ their very young age they may know thee, beleeue in thee, feare, loue, and obey thee, and diligently walke in thy commandements all the daies of their life, vnto the praise of thy glorious name: through Iesus Christ our Lord. So be it.

Of Children.

THou hast giuen a commandement in thy lawe (O heauenly Father) that Children should honor their Fathers and Mothers: I

most

moſt humblie beſeech thee therefore, to breath thy holie ſpirit into my breaſt, that I may reuerence and honor my Father and Mother, not only with outward geſtures of my bodie, but alſo with the vnfeined affections of my heart, loue them, obey them, pray for them, help them, and doe for them both in word & deed, whatſoeuer lieth in my power, that thou ſeeing my vnfeined hartygodwil towards my parents, maiſt become my

my louing heauenly Father, and number me among those thy children, whom from euerlasting thou hast appointed to be heires of thy glorious kingdome: through thy welbeloued Sonne our Lord Iesus Christ. Amen.

Of Householders.

TO haue children and seruants is thy blessing, O Lord, but not to order them according to thy word, deserueth thy dreadfull curse. Graunt therefore, that as thou

thou haſt bleſſed me with an houſehold, ſo I may diligently watch, that nothing be committed of the ſame that might offend thy fatherlie goodneſſe, and be an occaſion of turning thy bleſſing into curſing, but that ſo many as thou haſt committed to my charge, may eſchue all vice, imbrace all vertue, liue in thy feare, call vpon thy holie name, learne thy bleſſed commandements, heare thy holy words, and auoiding idleneſſe.

neſſe, diligentlie exerciſe themſelues, euerie one in his office, according to their vocation and calling, vnto the glorie of thy moſt honorable name. Amen.

Of all Chriſtians.

ALbeit, O heauenly Father, all we that vnfeinedly profeſſe thy holy religion, and faithfullie call on thy bleſſed name, are thy ſonnes and heires of euerlaſting glorie, yet as all the members of a body haue not

one office, so likewise we being many, and making one bodie, whereof thy dearely beloued Sonne is the head, haue not all one gift, neither are we all called to one office, but as it hath pleased thee to distribute, so receiue we: we therefore most hũbly praythee, to send the Spirit of loue and concord among vs, that without any disorder or debate, euery of vs may be content with our calling, quietly liue in the same, studie

die to doe good vnto all men, by the true and diligent exercise therof, without too much seeking of our priuat gaine, and so order our selues in all poynts, according to thy godlie will, that by well-doing wee may stoppe the mouthes of such foolish and ignorant people, as report vs to be euill doers, and cause them through our good workes, to glorifie thee our Lord God, in the day of visitation. Amen.

A Prayer meete for all men, and to be said at all times.

O Most mercifull Father, grant me to couet with an ardent mind, those things which may please thee, to search them wisely, to know them truly, and to fulfil them perfectly, to the laud and glory of thy name. Order my liuing so, that I may doe that which thou requirest of me, and giue me grace, so that I may know it, and haue will and power to doe it, and that

I

I may obtaine those things which be most conuenient to my soule. Gracious Lord make my way sure & streight to thee, so that I fall not betweene prosperitie and aduersitie, but that in prosperous things, I may giue thee thankes, and in aduersitie be patient, so that I be not lift vp with the one, nor oppressed with the other. And that I may reioyce in nothing but that which moueth mee to thee, nor to be sorie for any

thing, but for those things which draw me from thee, desiring to please no bodie, nor fearing to displease any besides thee: most louing father, let all worldly things be vile vnto me for thee, and be thou my most speciall comfort aboue al. Let me not be merie with the ioy that is without thee. And let me desire nothing besides thee: let all labour delight me which is for thee, and let all the rest wearie me, which is not in thee.

Make

Make me to lift vp my hart oftentimes to thee: and when I fall, make me to thinke on thee, and be sorie, with a stedfast purpose of amendement. Louing Lord, make me humble without fayning, merrie without lightnesse, sad without mistrust, sober without dulnes, true without doublenes, fearing thee without desperatiõ, trusting in thee without presumption, telling my neighbors their faults meekly without dissimulatiõ, teaching

ching them with wordes and examples, without any mocking, obedient without arguing, patient without grudging, and pure without corruption: giue me also I beseech thee, a waking spirite, that no curious thought withdraw me from thee. Let it be so strong, that no filthie affection draw me backward, so stable, that no tribulation breake it: graunt me also to knowe thee, diligentlie to learne a godlie conuersation

to

to pleale thee: and finallie, hope to imbrace thee, for the precious blood sake of that immaculate Lambe, our onlie Saviour Jesus Christ. To whom with thee, O Father and the holy Ghost, three persons and one God, be all honor and glory, world without end. Amen.

A Prayer for the obtaining of faith.

O Mercifull God, & deare Father of our Lord and Saviour Jesus Christ, in whom

whom as thou art well pleased, so hast thou commanded vs to heare him, forasmuch as he often biddeth vs to aske of thee, and thereto promiseth that thou wilt heare vs, and graunt vs that, which in his name wee shall aske of thee. Loe gracious Father, I am bold to beg of thy mercie, through thy Sonne Iesus Christ, one sparkle of true faith, and certaine perswasion of thy goodnesse and loue towards me in Christ.

where

where through, I being assured of the pardon of all my sinnes, by the mercies of Christ thy Sonne, may be thankfull to thee, loue thee, and serue thee, in holinesse and righteousnesse, all the dayes of my life. So be it.

A Prayer for repentance.

MOst gracious God, and mercifull father of our Sauiour Iesus Christ, because I haue sinned and done wickedlie, and through thy

thy goodnesse haue receiued a desire of repentance, whereto this long suffering doth draw my hard hart: I beseech thee for thy great mercies sake in Christ, to worke the same repentance in me, and by thy Spirite, power and grace, to humble, mortifie and teare my conscience for my sinnes to saluation, that in thy good time, thou maist comfort and quicken me, thorow Iesus Christ thy dearly beloued Sonne. Amen.

A Prayer for remission of sinnes, and for the comfort and true feeling of Gods fauor and mercie.

O Lord God and deare Father, what shall I say that feele all things to be in maner with me, as in the wicked? Blind is my mind, crooked is my will, and peruerse concupiscence is in me, as a spring of stincking puddle. Oh how faint is faith in me? How little is my loue to thee, or thy people? How great is selfe-loue? How hard is my heart,

heart, by the reason whereof I am moued to doubt of thy goodnesse towards me, whether thou art my mercifull father, and whether I be thy childe or no: Indeede worthilie might I doubt, if that the hauing of these were the cause, and not the fruite rather of thy Children. The cause why thou art my Father, is the mercy, goodnesse, grace and trueth in Christ Iesus, the which cannot but remaine for euer. In respect whereof,

whereof, thou hast borne me this good will, to bring me into thy Church by Baptisme, and to accept me into ỹ number of thy Children, that I might be holy, faithfull, obedient and innocent, and to cal me diuers times by the ministring of thy word, into thy kingdome, besides the innumerable other benefits, alwaies hetherto powred vpon me: all which thou hast done of this thy good will, that thou of thine owne mercie,

beareſt

beareſt to me in Chriſt, and for Chriſt, before the world was made. The which thing as thou requireſt ſtreightly, that I ſhould beleeue without doubting, ſo wouldeſt thou that in all my deedes, I ſhould come vnto thee, as to a father, and make my mone without diſtruſt of being heard in thy good time, as moſt ſhall make to my comfort. Loe therefore to thee deere father, I come through thy Sonne our Lord, Media-

tor

for Advocate Jesus Christ, who sitteth on the right hand making intercession for me, and pray thee of thy great goodnesse and mercy in Christ to be mercifull unto me, that I may feele in deed thy sweet mercie as thy Childe. The time, O deere Father I appoynt not, but I pray thee, that I may with hope, still expect and looke for thy help. I hope that, as for a little while thou hast left me, thou will come and visite me, and

that in thy great mercie, whereof I haue need, by reason of my great misery. Thou art wont for a little season in thine anger to hide thy face from them whom thou louest, but surely, oh redeemer in eternall mercies, thou wilt shew thy compassion. For when thou leauest vs, oh Lord thou dost not leaue vs very long neither dost thou leaue vs to our owne losse, but to our lucre and aduantage: Cum that thy holy

spirit,

spirit, with bigger portion of thy power and vertue, may lighten and cheare vs, that the want of feeling to our sorrow, may be recompensed plentifully with the lively sence of hauing thee to our eternal ioy: and therefore thou swarest, that in thine everlasting mercie, thou wilt haue compassion on vs. Of which thing to the end we might be most assured, thine oth is to be marked, for thou saist, as I haue swoorne, that

I will neuer bring any more the Waters to drowne the world: so haue I sworne, that I will neuer more be angrie with thee, nor rebuke thee. The Mountaines shall remoone, and the Hils shall fall downe, but my louing kindnesse shall not moone, and the band of my peace shall not faile thee: Thou saiest, thou the Lord our mercifull redeemer. Deare Father, therfore I pray thee remember, euen for thine own truth and mercies

cies sake, this promise and e-
uerlasting couenant, which
in thy good time, I pray thee
to write in my hart, that I
may know thee to be the only
true God and Jesus Christ
whom thou hast sent, that I
may loue thee with all my
heart for euer: that I may
loue thy people for thy sake:
that I may bee holy in thy
sight, through Christ, that I
may alwaies, not only striue
against sinne, but also ouer-
come the same, dailie more

and more as thy children doe, aboue all things desiring the sanctification of thy name, the comming of thy Kingdome, the doing of thy will here on earth, as it is in heauen, &c. through Iesus Christ our redeemer, Mediatour and Aduocate. Amen.

A Prayer for deliuerance from sinne, and to be restored to Gods grace and fauour againe.

O Almightie and euerlasting Lord God, which hast made heauen and earth, and

and all things therein contained: O incomprehensible vnitie: O alwaies to be worshiped most blessed Trinitie: I humbly beseech thee and praye thee, by the assumption, and crucified humanitie of our Lorde Jesus Christ, that thou wouldest incline and bowe downe the great depth of thy deitie, to the bottomelesse pit of my vilitie. Driue from me all kinde of vice, wickednesse and sinne, and make in

me a cleane heart, and renew in me a right ſpirite, for thy holy names ſake. O Lord Ieſus, I beſeech thy goodneſſe, for that exceeding great loue which drew thee out of thy Fathers boſome, into the wombe of the holy Virgine, and for the aſſumption of mans nature, wherein it hath pleaſed thee to ſaue me, and to deliuer me from eternall death, that thou wouldeſt draw me out of my ſelfe, into thee my Lorde God, and grant

grant this my loue may recouer again to me thy grace, to increase and make perfect in me that which is wanting, to raise vp in me that which is fallen, to restore to me, that which I haue lost, and to quicken in me, that which is dead and should liue, that so I may become conformable vnto thee in all my life and conuersation, thou dwelling in mee, and I in thee. my heart being coupled with thy grace, and setled in thy faith

for

for euer. O thou my God, wil no set at libertie my spirite from al inferiour things: gouerne my soule, and so worke, that both in soule and bodie, I may be holy and liue to thy glorie, world without ende. Amen.

A Prayer necessarie to be sayd at all times.

O Bountifull Lord Iesu, O sweete Sauiour, O Christ the sonne of God, haue pitie vpon me, mercifullie heare mee and despise not my

my prayers. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death, and hell, not with gold nor siluer, but with thy most precious bodie once offered vpon the Crosse, and thine owne blood shed once for all, for my ransome: therefore cast me not away, whome thou by thy great wisdome hast made: despise mee not, whome thou hast redeemed with such a precious treasure, nor

nor let my wickednesse de-
stroy that which thy good-
nesse hath builded: now whi-
lest I liue, O Iesus, haue
mercie on me: for if I dye
out of thy fauour, it will be
too late afterward to call for
thy mercie: whilest I haue
time to repent, looke vpon
me with thy mercifull eyes,
as thou diddest vouchsafe to
looke vpon Peter thine A-
postle, that I may bewaile
my sinfull life, and obtaine
thy fauour, and dye therein:

I reknowledge that if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners truly repenting and amending their euil life, into his fauour againe.

Accept

Accept me (O Lord) among the number of them that shall be saued, forgiue me my sinnes, giue me grace to leade a godlie and innocent life: graunt me thy heauenly wisdome, inspire my hart with faith, hope, and charitie, giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing truelie with all men: to liue chastlie in wedlocke, to abhorre adul-

terie.

terie, fornication, and all vncleanneſſe, to doe good after my power to all men, to hurt no man, that thy name may be glorified in me, during this preſent life, and that I afterward may obtaine euerlaſting life: through the mercie and merites of thy paſſion. So be it.

A Prayer for the whole congregation of Chriſt.

SHew thy ſelfe gentle and gracious (O Almightie God) towards thy beloued Church,

Church, for thy exceeding great glories sake, and mercie most magnificent, that we may be miraculously deliuered from the horrible feare and cruell bondage of our deadly sinnes: who haue hetherto been bondslaues to the flesh, and wretched prisoners of the Diuell, and yet thou vouchsafest to release and forgiue vs the whole number of our deadly iniquities, and couered all haynous offences. Notwithstanding therefore,

fore, we are now also very vngratefull, and such as be not worthie of thy gracious benefits, our earnest request is, that thou wouldest withhould thy selfe from thy wrathful indignation. Surely thou art iustly angry with vs, but (for the glorie of thy name) represse this furie which is stirred vp by reason of our grieuous sinnes, and lead vs into the straite way of perfite health, for as much as it appertaineth not to thy

louing kindnes, to be alwaies offended with thy faithfull seruants, or to continue thy heauie wrath, and fierce indignation, vnto many generations. Deale with vs after thy olde accustomed maner, & not according to our leaud deserts, scatter abroade our cruell enemies, and put them to flight whome thou (being prouoked through our great default) wouldest that wee should feele. Thou which in thy great wrath dost kill and being

being pacified, quickened a-
gain: shew thy mercie and sa-
uing health, like as thou hast
set destruction before our eies,
to the intent thou wouldest
both terrifie and chastice vs.
Graunt that we (which haue
heretofore been marueilous
rebellious and very stub-
borne) may euer hereafter,
giue obedient eare to these
things which thou speakest,
and willest vs to doe. Let thy
vnspeakeable louing mercie
and famous truth be linked

in vs together, and vouchsafe that peace and righteousnesse may with an vndissoluble band sticke fast in our hearts, that when as thou hast deliuered vs from the hands of the most outragious Antichrist, and his cruell champions, we may yeeld vnto thee the plentifull fruites of holinesse: through Iesus Christ our Lord. Amen.

A Prayer vpon the xiij. Psalme.

O Lord, how long wilt thou forget me for euer?

O good God how long wilt thou hide thy gracious countenance from me? How long shall I be carried and tossed about, with heauie and troublesome cogitations and thoughts? How long shall my heart wither and drie vp with sorrowe? But now O my Lord God, consider me, regarde me with the eyes of thy mercie, heare mee O Lord, lighten mine eyes, and my vnderstanding, O my God, least I be blinded with

the reprobate, and so perish in my sins. I beseech thee most humbly, let not my enemies glorie and triumph among themselues, as though they had wonne the victorie: let them not rise vp against me as if I were banquished: grant me Lord, that my soul may reioyce in thy saluation: so that with mine voyce, I may sing prayses and render thankes to thee, for that through thy helpe, I am redeemed and brought againe into

into ioye after my grieuous transgressions and sorrows. Amen.

A Prayer vpon the xxiij. Psalme.

O Lord deliuer me from al impietie and vnrighteousnesse: deliuer me from my blind ignorance, that I may earnestly seeke thee, for we be al generally borne in calamitie and forgetfulnesse, and there is not one man, which can vnshackle or deliuer himselfe by his owne propper strength and vertue, there is

no help but only by thy grace and power. O Lord, graunt that I may call vpon thee with an vnfained hart whensoeuer I shall be tempted by these aduersaries. Let stedfastnesse of faith alwaies goe before me: let me not be troubled with feare of any thing, saue only of thy iudgements, let all my trust, defence and fortresse be in thee, O Lord. Send, O good God, from thy celestiall Syon, that only protectez, which shall deliuer thy

thy people from the horrible captiuitie of a troublesome conscience, so that we may reioyce in him without ceasing. So be it.

A Prayer upon the xv. Psalme.

O Lord purge me againe, and iustifie me through faith from mine offences, that I may dwell in thy Tabernacle, and continue blessed in thy holy Mountaine. Graunt me (O Lord) this benefit, that I may confesse thy truth without hypocrisie, with

with an vpright hart. Grant me that I deceiue no person, neither by wrong to circumuent any creature. Keepe me from flattering the peruerse and wicked men, that I may loue and obey those which loue God in reuerence, whatsoeuer occasion the wicked take thereby to slaunder me: let me not be troublesome or burdenous to any man, but that I may serue all with vnfained affection, to edifie my brethren through faith in Jesus

to Saluation.

Iesus Christ. Amen.

A meditation vpon the Lords Prayer.

OVr Father which art in heauen. We being gloriously formed vnto ꝑ image of thy diuine maiestie, & created by thy gracious gyftes, to most high honor: howbeit through sin, disfigured with vilenes, deseruing damnatiõ, and yet by Christs death redeemed and restored vnto grace, to be Citizens with saints of the familie of God,

now

now altogether in Christian vnitie, as members of one bodie, we pray, desire, and trust to obtaine of thee our heauenlie father, according vnto thy gracious goodnesse mightie power and faithfull promise vnto vs that aske abundance of thy grace.

That thy name may be halowed. That thy diuine power and glorious Maiestie may be certainly known, and reuerently honoured. That the hearts of vs men, by thy word

word and prayer may be sanctified from all sin and vanitie, so that we with all that we haue, seruing thee in holinesse and righteousnesse, may so shine afore men vpon earth, that they may thereby be occasioned to honour thee our Father, which art in heauen.

Thy kingdome come. That thy worde may be so fruitfullie preached amongst vs thy people, that we may be throughly instructed, and taught

taught to ſpoile our ſenſuall appetites by naturall reaſon, and to ſubmit our wits and reaſons vnto a godly ſpirite, and to trie our ſpirits by the true Scriptures. So that within vs may raigne the kingdome of God, which is neither meate nor drinke: which is neither ſuperſticious ceremonies, voluptuous pleaſures, nor vaine glorie, but righteouſneſſe, peace and comfort in the holy Ghoſt, by the which we now taſting of thy

thy heauenlie loues, may be made from henceforth wearie of all worldlie vanities, continuallie looking & praying for the appearance and comming of thy eternall and euerlasting kingdome.

Thy will be done in earth as it is in Heauen. In Heauen the Angels of reuerent loue do thy will and commaundement, with comfortable courage, and ioyfull pleasure. In hell the wicked Spirits thorowe malice and enuie, repining

repining and grudging, doe torment and vexe themselues whatsoeuer they bee doing. And vpon earth, men being subiect vnto sinne, doe thinke it is a labour and paine to be occupied in any thing that is good and godly. Wherefore we pray thee, that the grace of thy heauenly spirit may so worke in our earthly bodies, that wee being deliuered from sinne and vanitie, may freelie delight and take pleasure to doe thy will and commandement

maundement here on earth, as thy glorious Angels doe in heauen.

Giue vs this day our dailie bread. We hauing great need and not able of our selues to deserue any thing, beseech thee of thy fatherly goodnes, to giue freely vnto vs all, so that none be hurt nor hindered this day, when we crie vnto thee, constrained by present neede, not greedilie craning (through vaine care against to morrow) our dailie

Bread, our daily and necessarie foode and relefe, both bodily and ghostlie: and especiallie, so that the spirituall foode of Christs flesh, and his blood, by daillie preaching of thy Gospell, and the ministration of the Sacraments, may replenish our heart, and mindes, with continuall remembrance of his death and passion, daillie to be vsed for our necessarie and spirituall consolation.

Forgiue vs our trespasses, as we

we forgiue them that trespasse against vs. We feeling and knowing our own sinfulnes, doe desire thy mercifull forgiuenes of our faultes and trespasses, which we haue committed against thee, so that we freely forgiuing all other that haue offended vs in any thing, whatsoeuer it be, may be sure that mercie springing in thee, hath proceded vnto vs, & being graciously offered of thee, hath bin thankfully receiued of vs,

and being charitably vsed of vs towards other, shall most certainly bee confirmed and enlarged of thee towards vs: so that by free mercie springing & proceeding from thee, all faults may be freely forgiuen. Euen as those which other haue committed against vs, so likewise those which we haue done against thee.

And leade vs not into temptation. Suffer not the Deuill, by the abuse of thy benefites,

benefites, to leade vs Captiues into deceitful and damnable temptation, drawing vs by daintie meates vnto greedie Gluttonie, by money and riches vnto vnsatiable couetousnes, and by wealth and prosperity vnto pride and vaine-glorie, and by all thy godly and gracious gifts, vnto euery diuelish and abominable sinne.

But deliuer vs from euill. Deliuer our goods from abuse, our bodies from corrup-

tion, our soules from damnation. Deliuer vs by Christ Iesu from the bondage of sinne, vnto the libertie of the Gospell: so that from the danger of the diuell, and all his temptation, training and inticing towards damnation, we being deliuered, may serue thee in holinesse and righteousnesse all the daies of our life.

For thine is the kingdome, the power and glory, for euer and euer, Amen. For such is thy

thy riches and regiment, power and authoritie, praise and excellencie, that whatsoeuer treasures, lands, and possessions, might, wisdome, and superioritie, dignitie, honour and maiestie hath been, is, or shall be in any persons, times and places, the same of equitie, dutie, and necessitie, begin, continue, and ende, so as the Eternitie, Veritie, and Maiestie of thy onely kingdome, power and glorie may best

appeare and be knowne, to be far past all creatures ability, vnderstanding, or capacitie in thee onely Lorde God of truth, without beginning, change, or decay eternally: yea, euery other kingdome, power and glory, be but slender shadowes and shewes, seruing for this transitorie time, to make vs more mindfull, and desirous of thy eternall kingdome, power and glorie. By reason whereof our hope and the promise of

eternall

eternall saluation, and glorie in Christ be, Amen: that is to say, most certaine. So be it.

ALmightie and euerliuing God, vouchsafe we beseech thée to graunt vs perfect continuance in thy liuely faith, augmenting the same in vs daylie, till we growe to the full measure of our perfection in Christ, whereof wée make our confession, saying.

The

The Creede of the Apostles.

I Beleeue in God the father Almightie, maker of heauen and earth. And in Jesus Christ his onely Sonne our Lord. Who was conceiued by the holy Ghost, borne of the Virgin Mary. Suffered vnder Pontio Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from death. He ascended into heauen. And sitteth on the right hand of God the Father Almightie.

mightie. From thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost. The holy catholike Church. The communion of Saints. The forgiuenesse of sinnes. The resurrection of the bodie. And the life euerlasting. Amen.

The Confession of the Christian faith.

I Beleeue and confesse my Lord God eternall, infinite, vnmeasurable, incomprehensible, and inuincible, one

one in substance, three in per-
son: Father, Sonne, and ho-
ly Ghost, who by his almigh-
tie power and wisdome, hath
not onely of nothing created
heauen, earth, and all things
therein contained, and man
after his owne Image, that he
might in him be glorified, but
also by his Fatherly proui-
dence, gouerneth, maintai-
neth, & preserueth the same,
according to the purpose of
his will: I beleeue also and
confesse Iesus Christ the only
Sauiour

Saviour and Messias, who being equall with God, made himselfe of no reputation, but tooke on him the shape of a seruant, and became man in all things like vnto vs (sinne except) to assure vs of mercy and forgiuenesse. For when through our Father Adams transgression we were become Children of perdition: there was no meanes to bring vs from that yoke of sin, and damnation, but onely Iesus Christ our Lord, who giuing vs

vs that by grace, which his by nature, made vs (thorow faith) the Children of God, who when the fulnesse of time was come, was conceiued by the power of the holy Ghost, borne of the Virgine Mary (according to the flesh) and preached on earth the Gospell of saluation, till at length by tyrannie of the Priests, he was giltlesse condemned vnder Pontius Pilate, then President of Iurie, and most slaunderously hanged

ged on the Crosse betwixt two theeues, as a notorious trespasser, where taking vpon him the punishment of our sinnes, he deliuered vs from the curse of the lawe. And for as much as he being onely God, could not feele death, neither being only man could ouercome death, he ioyned both together, and suffered his humanitie to be punished with most cruell death: feeling in himselfe anger and seuere iudgement of God,

God, euen as if he had been in the extreame torments of hell, and therefore cried with a loude voyce: My God, my God, why hast thou forsaken me? Thus of his free mercie without compulsion, he offered by himselfe as the onely sacrifice, to purge the sins of all the world, so that all other sacrifices for sin are blasphemous, and derogate from the sufficiency hereof. The which death, albeit it did sufficiently reconcile vs to God, yet the

the ſcriptures commonly do attribute our regeneration to his reſurrection: for as by riſing again from the graue the third day, he conquered death: euen ſo the victorie of our faith ſtandeth in his reſurrection, and therefore without the one, we cannot feele the benefite of the other. For as by death ſinne was taken away, ſo our righteouſneſſe was reſtored by his reſurrection. And becauſe he would accompliſh al things,

and take possession for vs in his kingdome, he ascended into heauen, to enlarge the same kingdome, by the aboundant power of his spirit: by whom we are most assured of his continuall intercession towards God the Father for vs. And although he be in heauen, as touching his corporall presence, where the father hath now set him on his right hand, committing vnto him the administration of all things, as well in

in Heauen aboue, as in the Earth beneath, yet is he present with vs his members, euen to the end of the world, in preseruing and gouerning vs, with his effectuall power and grace, who (when all things are fulfilled, which God hath spoken by the mouth of all his Prophetes since the world began) will come in the same visible forme, in the which he ascended with an vnspeakable maiestie, power and companie,

to separate the Lambes from the Goates, the Elect from the reprobate. So that none, whether he be aliue then, or dead before, shall escape his iudgement. Moreouer, I beleeue and confesse the holy Ghost, God equall with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs in all truth, perswading most assuredly in our consciences, that we be the Children of God, Brethren to Iesus Christ,

Christ, and fellowe heires with him in life euerlasting. Yet notwithstanding it is not sufficient to beleeue, that God is omnipotent and mercifull: that Christ hath made satisfaction: or that the holy Ghost hath his power and effect: except we doe applie the same benefites to our selues, which are Gods Elect. I beleeue therefore, and confesse one holy Church, which (as members of Iesus Christ, the only head thereof) consent

in faith, hope, and charitie, vsing the giftes of God: whether they be temporall, or spirituall, to the profit and furtherance of the same.

Which church is not seene to mans eye, but only known to God, who of the lost Sons of Adam hath ordained some as vessels of wrath to damnation: and hath chosen others, as vessels of his mercy to be saued: the which also in due time he calleth to integritie of life, and godly conuersation.

uerſation, to make them a glorious church to himſelfe. But that church which is viſible and ſeene to the eye, hath their tokens or marks whereby it may be diſcerned. Firſt, the word of God contained in the old and new Teſtament, which as it is aboue the authoritie of the ſame Church, and only ſufficient to inſtruct vs in all things concerning ſaluation, ſo it is left for all degrees of men to reade and vnderſtand. For without this

word, neither Church, counsel or decree can establish any poynt touching Saluation. The second, is the holy Sacraments, to wit, of Baptisme and the Lords Supper: which Sacraments Christ hath left vnto vs as holy signes and seales of Gods promises: for as by Baptisme once receiued, is signified that we (as well infants as others of age and discretion) being strangers from God by originall sinne, are

are receiued into his familie and congregation, with full assurance, that although this roote of sin lye hid in vs, yet to the elect it shall not be imputed. So the Supper declareth, that God as a mõst prouident Father, doth not only feede our bodies, but also spiritually nourisheth our Soules, with the graces and benefites of Iesus Christ, (which the Scripture calleth eating of his flesh, and drinking of his bloud) neither

ther must we in the administration of these Sacraments, follow we mans phantasie, but as Christ himselfe hath ordained, so must they be ministred: and by such as by ordinarie vocation bee thereunto called. Therefore, whosoeuer reserueth or worshippeth these Sacraments, or contrarywise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church,

Church, is Ecclesiasticall discipline: which standeth in admonition and correction of faults. The finall end whereof is excommunication by the consent of the Church, determined, if the offender be obstinate. And besides this Ecclesiasticall censure: I acknowledge to belong to this Church, a politicall Magistrate: who ministreth to every man Justice, defending the good, and punishing the euill, to whom we must render

ver honour and obedience in all things, which are not contrary to the word of God. And as Moses, Ezechias, Josias, and other godly rulers, purged the Church of God, from Superstition and Idolatrie: so the defence of Christs Church appertaineth to the Christian Magistrates, against al Idolaters and Heretikes, wherein standeth only remission of sinnes purchased by Christs bloud, to al them that beleeue, whether

ther they be Iewes or Gentiles, and leades vs to vayne confidence in Creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes deferreth in this life: yet after the generall resurrection, when our soules and bodies shall arise againe to immortalitie, they shall be damned to vnquenchable fire, and then we, which haue forsaken all mans wisedome, to cleaue vnto Christ, shall heare that

ioyfull

toyfull voyce. Come ye bleſ-
ſed of my Father, inherite ye
the kingdome prepared for
you, from the beginning of
the world, and ſo ſhall goe
triumphing with him in bo-
die and ſoule, to remaine e-
verlaſtingly in glory, where
we ſhall ſee God face to face,
and ſhall no more need one to
inſtruct another, for we ſhall
all know him, from the high
eſt to the loweſt: To whom
with the Father, the Sonne
and holy Ghoſt, be all praiſe
honor,

honor, and glorie, now and for euer. So be it.

The Commandements of God giuen by Moses, and expounded by Christ.

The first Table.

THou shalt haue none other Gods but me. Exo. 20. Deut. 6. I am the Lord thy God, which haue brought thee out of the land of Ægypt, out of the house of bondage. Christ. Mat. 6. Heare Israel, Our Lord God is one Lord, and

and thou shalt loue thy Lord God with all thy heart, and with all thy soule, and with all thy mind, and with all thy strength.

Matth. 4. Thou shalt worship thy Lord God, and him onely shalt thou serue.

ij. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them,

them, nor worſhip them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the Father vpon the children, vnto the third and fourth generation of them that hate me, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commandements.

Iohn. 1. No man hath ſeene God at any time. The only begotten Sonne, which is in the boſome of the Father, hath declared him

Christ. Iohn.4. God is a Spirit, and they that worship him, must worship him in spirit and truth. Acts 18. For as much as we are the generation of God, wee ought not to thinke, that the Godhead is like vnto Gold, Siluer, or Stone, grauen by craft, or imagination of man. 1. Iob.5. Babes, keepe you from Images.

Sap.14. Cursed is the Idol that is made with hands: yea, both it, and he that made it,

it, because it was called God, whereas it is but a fraile thing. For the vngodly and his vngodlines are both like abhominable vnto God.

iij. Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltles, that taketh his name in vaine.

Christ, Matth. 5. Ye haue heard how it was sayd vnto them of olde tyme: Thou shalt not forswear thy selfe, but shalt perfourme thyne

othes to the Lord. But I say vnto you, Sweare not at all, neither by heauen, for it is Gods seate, nor yet by the earth, for it is his footestoole, neither by Ierusalem, for it is the citie of the great King: neither shalt thou sweare by thy head, because thou canst not make one white hayre or a blacke. But let your communication be yea, yea, and nay, nay: for whatsoeuer is more then that, commeth of euill. Eccl. 24. The man that vseth

vseth much swearing, shall be filled with iniquitie, and the plague shall not be out of his house. Zachar. 5. The Prophet saith, that the curse of God shall rest in the house of him that sweareth falsly, and consume it with the Timber and stones thereof.

iiij. Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God,

in it thou ſhalt doe no maner of worke, thou, thy ſonne, and thy daughter, thy man ſeruant, and thy mayd ſeruant, thy cattell, and the ſtraunger that is within thy gates, for in ſixe daies the Lord made heauen and earth, the Sea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day and hallowed it.

Chriſt, Matth. 12. It is lawfull to doe a good déede on the Sabboth day. Matth. 2.

For

For the sonne of man is Lord euen of the Sabboth day.

The Lord saith by his Prophet Esay, Esay 26.58. Hebrewes 4. That his Sabboth is hallowed and kept: when we rest and cease to doe our owne wayes: when we in word, thought and déede fulfill his wil, and not ours: and when we suffer him to do his workes in vs. That at the last wee may come to that Sabboth and true rest, euen eternall life, which Christ

the Lord of the Sabbath hath obtained for vs by his blood.

The second Table.

v. Honour thy Father and thy Mother, that thy daies may be long in the land which the Lord thy God giueth thee.

Christ, Matth. 15. Honor thy Father and Mother: that is the first Commandement that hath any promise, that thou mayest be in good estate and liue long on the Earth. By this Commandement

drinem. Christ teacheth vs not only to haue our Father and Mother in reuerence, and to obey them, as he himselfe was subiect vnto his Mother, the Virgine Mary. But also to minister vnto their necessities. Matth. 15. Marke 7. Eccles. 3. He that feareth the Lord, honoureth his Father and Mother, and doth them seruice, as it were vnto the Lord himselfe. Honor thy Father in deede and word, and in all patience, that thou

thou mayst haue Gods blessing, and his blessing shall abyde with thee at the last. The blessing of the Father buyldeth vp the houses of the children: But the mothers curse, rooteth the foundation, &c.

vj. Thou shalt doe no murther. Christ. Math. 5. Ye haue heard how it was said vnto them of the old time. Thou shalt not kill. Whosoeuer killeth, shall be in daunger of iudgement. But I say vn-

to

to you: whosoeuer is angrie with his Brother, shall be in daunger of iudgement: Whosoeuer sayth to his brother, Racha, shall bee in daunger of a Counsell. But whosoeuer sayth, thou foole, shall bee daunger of hell fire. Item, yee haue heard how it is sayd, thou shalt loue thy neighbours and hate thyne enemies: But I say vnto you, loue your enemies, bless them that curse you, doe good to

to them that hate you, pray for them that doe you wrong, and persecute you: that ye may be the children of your Father which is in Heauen. For he maketh the Sonne arise on the euill, and on the good, and sendeth his raine on the iust and on the vniust.

vij. Thou shalt not commit adulterie.

Christ, Matth. 5. Ye haue heard how it was said to them of the olde time: Thou shalt not commit adulterie. But I say

say vnto you: that whosoeuer looketh on a wife, lusting after her, hath committed adulterie with her alreadie in his heart. 1. Cor. 6. Know yee not that your bodies are the members of Christ? Shall I now take the members of Christ, and make them the members of an Harlot? God forbid. Doe you not know that he which coupleth himselfe with an Harlot, is become one body? For they (saith he) shall be two

two in one flesh. But he that is ioyned vnto the Lord is one spirit. Flee fornication: Euery sinne that a man doth is without the bodie, but he that is a fornicatour, sinneth against his owne bodie. Either knowe ye not, how that your bodies are the temples of the holy Ghost, which dwelleth in you, whom you haue of God, and how that you are not your owne? For ye are dearely bought, therefore glorifie God in your bodies

dies and in your Spirites, which are Gods. Hebr.13. Let wedlocke be had in price in all poynts, and let the Chamber be undefiled: for whoremongers and adulterers God will iudge.

viij. Thou shalt not steale.

Christ, Matth.10. Steale not. Defraude no man. Matth.5. If any man wil sue thee at the law, and take thy coate from thee, let him haue thy cloake also. Giue to him that asketh, and from him

him that would borrow, turne not away. 1. Corin. 6. Now is there vtterly a faulte among you, because ye goe to lawe one with another. Why rather suffer ye not wrong? Why rather suffer yee not your selues to be robbed? Nay, yee your selues doe wrong and robbe, and that the brethren. Ephes. 4. Let him that did steale, steale no more, but let him rather labour with his hands some good thing, that he may haue

to

to giue him that needeth.

jx. Thou shalt not beare false witnesse against thy neighbour.

Christ, Mark. 10. Beare no false witnesse. Matth. 13. I say vnto you, that of euery idle worde which men shall haue spoken, they shall giue accounts at the day of Iudgment. Ephes. 4. Wherefore put away lying, and speake euery man the truth to his neighbour: for as much as we are members one of ano-

ther. Let no filthie commu-
nication proceede out of your
mouthes: but that which is
good, to edifie with all when
neede is, that it may haue fa-
uour with the hearers. Let
al bitternesse, fiercenesse, and
wrath, roaring and cursed
speaking, be put away from
you. Ephe. 5. Let not filthi-
nesse, foolish talking, nor ie-
sting (which are not comely)
be once named among you:
but rather giuing of thanks.
x. Thou shalt nor desire thy
neigh-

neighbours houſe: thou ſhalt not deſire thy neighbours wife, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is thy neighbours.

Chriſt, Math. 7. Whatſoeuer ye would men ſhould do to you, euen ſo do ye to them. Marke. 7. To loue a mans neighbour as himſelfe, is a greater thing then all burnt Offerings and Sacrifices.

Matth. 14. Be not ouercome with luſt, for the care of this world, and the deceitful-

neſſe of riches choke the word. Hebrewes. 13. Let your conuerſation be without couetouſneſſe, and bee content with that ye haue already. 1. Tim. 6. Godlineſſe is great riches, ſo a man be content with that he hath. For we brought nothing into the world, and it is a plaine caſe, that we carrie nothing out. When we haue food and raiment, let vs therewith be content. They that will be rich, fall into temptations and

and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For Couetousnesse is the roote of all euil, which while some lusted after, they erred from the faith, and tangled themselues with many sorrowes. Deut. 6. These words which I commaunde thee this day shall be in thyne heart, and thou shalt whet them in thy Children, and shalt talke of them, when thou art at home

in thine house, and as thou walkest by the way, and whē thou liest downe, and when thou risest vp, and thou shalt binde them for a signe vpon thine head. And they shall be papers of remembrance betweene thine eyes, and thou shalt write them vpon the posts of thy house and vpon thy gates. Deut. 3. Take heede and heare all these words which I commaund thee, that it may go wel with thee, and with thy Children after

after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God. Deut. 6.

See thou do that which is right, and in the sight of the Lord, that thou mayst prosper. Deut. 12. We shal not do after al these things that we do here this day, euery man what soeuer him good in his owne eyes, but whatsoeuer I command you, take heede ye do, and put nought thereto, nor take ought therefrō.

Deuter. 27. Curled bee he that maintaineth not all the words of the law to do them. Galat. 3. Christ hath deliuered vs from the curse of the law, in as much as he was made accursed for vs (for it is written: Curled is euery one that hangeth on tree) that the blessings of Abraham might come on the Gentiles, through Iesus Christ, that we might receiue the promise of the Spirit through faith. Jerem. 31. This is the Testa-

Testament that I will make with the house of Israel. After those dayes (sayth the Lord) I will put my Lawes in their minds, and in their hearts I will write them, and their sinnes and iniquities I will no more remember. And I will be with my people.

The sweete and louing promises of almightie God in such as keepe his Commaundements.

Deut. xxviij.

IF thou hearken diligently vnto the voyce of the Lord thy

thy God to obserue and doe all his Commaundements: Blessed shalt thou be in the towne, and blessed in the fields. Blessed shall be the fruite of thy bodie, the fruite of the grounde, and the fruite of thy Cattell, the fruite of thyne Oxen, and the flockes of sheepe. Blessed shall thy Barnes be and thy store, blessed shalt thou be both when thou goest out, and blessed when thou commest in.

The Oration of Iob in his most grieuous aduersitie and losse of goodes.

Iob. 1.

NAked came I out of my mothers wombe, and naked shall I turne againe, and the Lord hath taken away, as it hath pleased the Lord, so is it done, now blessed be the name of the Lord.

A Prayer in prosperitie.

I Giue thee thankes O God Almightie, which not only hast indued me with the gifts

gifts of nature, as reason, power, and strength, but also hast plentifully given me the substance of this world. I acknowledge (O Lord) that these are thy gifts, and confesse with holy Saint James that there is no perfect nor good gift, but it commeth from thee (O Father of light) which giuest freely & castest no man in the teeth, I acknowledge with the Prophet Agge, that gold is thine and Siluer is thine, and to whome

whome it pleaſeth thee thou giueſt it, to the godly, that they may be the diſpoſers and diſtributers thereof, and to the vngodly, to heape vp their damnation with all. Wherefore my moſt mercifull God. I humbly beſeech and deſire thée, to frame in me with thy holy Spirit, a faithfull heart and readie hand, to diſtribute theſe thy good gifts according to thy will and pleaſure, that I treaſure not vp here where theeues

theaues may rob, and moths corrupt: but to treasure vp thy heauenly kingdome, where neither Theefe may steale, nor moth defile, to myne owne comfort (whom of thy mercie thou hast promised to reward therfore) to the good example of the humble and meeke of the Congregation, and to the glorie of thy name. To whome with thy Sonne, and holy Ghost be al honor and praise, world without end. Amen.

A godly prayer to be sayd in thy aduersitie and trouble.

O Lord GOD, without whose will and pleasure a Sparrowe doth not fall on the ground, seing it is thy will and permission that I should be in this miserie and aduersitie, and seeing also thou doest punish mee with aduersitie and trouble not to destroye mee, and cast me away: but to call me to repentaunce, and saue mee: for whom thou doest loue, him doest

doeth thou chasten. Furthermore, seeing afflictions and aduersitie worketh patience, and who so patiently beareth tribulation, is made like vnto our Sauiour Christ the head: Finally, seeing that in all tribulation and aduersity, I am in assurance of comfort at thy gracious hands, for thou commaundest me to call vpon thee in time of tribulation, and hast promised to heare and succour me: grant me therefore, O almightie

God

God and mercifull Father, in all trouble and aduersitie to be quiet, without impatience, and murmuring, without discouraging and desperation to praise and magnifie thee, to put my whole trust and confidence in thee, for thou neuer forsakest them that trust in thee, but workest all for the best to them that loue thee, and seeke the glorie of thy name. To thee be glorie for euer: So be it.

A prayer to be sayd before the receiuing of the Communion.

O Father of mercie and God of all consolation, seeing all creatures doe knowledge and confesse thee to be their gouernour and Lord, it becommeth vs the workemanship of thine owne handes, at all times to reuerence and magnifie thy godly Maiestie. First, for that thou hast created vs to thine owne Image and similitude, but chiefly, because thou hast deliuered

liuered vs from that euer-
lasting death and damnati-
on, into the which Sathan
ouerwe mankinde by the
meanes of sinne: from the
bondage whereof neither
man nor Angell was able to
make vs free: but thou (O
Lord) rich in mercie, and in-
finite in goodnesse hast pro-
uided our redemption, to
stand in thine onely and wel-
beloued sonne, whom of very
loue, thou diddest giue to be
made man, like vnto vs in all

things, ſin excepted, that in his bodie, he might receiue the puniſhment of tranſgreſſion by his death, to make ſatisfaction to thy iuſtice, and by his reſurrection to deſtroy him that was the author of death, ſo to bring againe life to the world, from which the whole ſpring of Adam was moſt iuſtly exiled.

O Lord, we acknowledge that no creature was able to comprehend the length and the breadth, the deepeneſſe, and

and hee got of that most excel-
lent loue, which moued thee
to shew mercie, where none
was deserued, to promise and
giue life, where death had
gotten the victorie, to receiue
vs into thy grace when we
could do nothing, but rebel a-
gainst thy maiestie, O Lord,
the blind dulnesse of our cor-
rupt nature, will not suffer
vs sufficiently to weigh these
thy most ample benefites:
yet nuerthelesse, at the
commaundement of Iesus

Christ our Lord, we present our selues to this thy Table (which hee hath left to bee vsed in remembrance of his death, vntill his comming againe) to declare and witnesse before the world, that by him alone we haue receiued libertie and life: that by him alone thou doest acknowledge vs to be thy children and heires: that by him alone wee haue entraunce to the throne of thy grace: that by him alone, we are possessed in

in our Spiritual kingdome, to eate and drinke at his Table, with whom we haue our conuersation present in Heauen, and by whom our bodies shall be raised vp againe from the dust, and shall be placed with him in that endlesse ioy, which thou (O father of mercie) hast prepared for thine elect before the foundation of the world was laid. And these most inestimable benefits we acknowledge and confesse to haue receiued

of thy free mercie and grace, by thine onely beloued sonne Iesus Christ. For the which therefore we thy congregation, moued by the holy Spirite: render to thee all thankes, praise and glorie, for euer and euer. Amen.

¶ A thanksgiuing after the receiuing of the holy Communion.

MOst mercifull father, we render to thee all praise, thankes, honour, and glorie,

glorie, for that it hath pleased thee of thy great mercy to graunt vs miserable sinners, so excellent a gift and treasure, as to receiue vs into the fellowship and companie of thy deare sonne Iesus Christ our Lord, whom thou hast deliuered to death for vs, and hast giuen him vnto vs, as a necessarie foode and nourishmẽt vnto euerlasting life. And now we beseech thee also (O heauenly father) to graunt vs this request, that thou

thou neuer suffer vs to be-
come so vnkind, as to forget
so worthie benefites, but ra-
ther imprint and fasten them
sure in our hearts, that we
may grow and increase dayly
more and more in true faith
which continually is exerci-
sed in all manner of good
workes: and so much the ra-
ther (O Lord) confirme vs
in these perillous dayes and
rages of Sathan: that we
may constantly stand and
continue in the confession of
the

the same, to the aduaunce-ment of thy glorie, which art God ouer all things blessed for euer. Amen.

A comfortable Prayer.

O Lord God almightie, and Father most mer-cifull, there is none like thee in heauen or in earth, which workest all things, for the glorie of thy name, and the comfort of thine elect. Thou diddest once make man ruler ouer all thy creatures, and placed him in the garden of all

all pleasure, but how soone (alas) did he in his felicitie, forget thy goodnesse. Thy people Israel also in their wealth, did euermore run astray, abusing thy manifold mercies: like as all flesh continually rageth, when it hath gotten libertie, and externall prosperitie. But such is thy wisedome adioyned to thy mercies (deare Father) that thou seekest all meanes possible to bring thy children to the sure sence, and liuely feeling

ling of thy fatherly fauour. And therefore, when prospe= ritie will not serue, then ten= dest thou aduersitie, graci= ously correcting all thy Chil= dren whom thou receiuest into thy household. Wherfore I wretched and miserable sinner, render vnto thee most humble and hearty thankes, that it hath pleased thee to call me home to thy folde, by thy fatherly correction at this present, whereas in prosperitie and aduersitie,

I

I did neglect thy grace offered vnto me. For the which negligence and many other grieuous sinnes, whereof I now accuse my selfe before thee, thou mightest most iustly haue giuen me vp into a reprobate minde, and induration of hart, as thou hast done others. But such is thy goodnesse (O Lord) that thou seemest to forget al my offences, and hast called me of thy good pleasure from all Idolatrie, to professe thy name, and to suffer

ſuffer ſome Crоſſe amongſt thy people for thy truth, and Goſpel ſake, and ſo to be thy witneſſe with the Prophets and Apoſtles, yea with thy dearely beloued ſonne Jeſus Chriſt our head, to whom thou doeſt, being heere, faſhion me like: that in his glorie, I may alſo be like him when he ſhall appeare. O Lord God what am I, vpon whom thou ſhouldeſt ſhewe this great mercie? O moſt louing Lord forgiue me my vn-

vnthankefulnesse, and all my sinnes, for Iesus Christes sake. O heauenly Father, increase thy holy Spirit in me, to teach my heart to crye Abba, deare Father, assure me of thy eternall election in Christ, to reueale thy will more and more towards me, to confirme mee so in thy trueth, that I may liue and dye therein, and that by the power of the same Spirite, I may boldlie giue an account of my faith to

to all men, with humbleneſſe and meekeneſſe, to the glorie of thy moſt holy name. Thorowe Jeſus Chriſt our Lord and onely Sauiour. So be it.

A meditation for a woman with childe, and ſpecially when ſhe entreth into trauell.

O Almightie and mercifull Father, which of thy bountifull goodneſſe haſt fructified my wombe, and of thy gracious bleſſing hath created mee a reaſonable

creature, I moſt heartily thanke thee, not only for this thy gracious gift, but alſo for that thou haſt at all times, ſince I conceiued, preſerued me from all perils, both of ſoule and bodie, and haſt ſo moderated all my nips, pinches, throwes, and pangs, that I haue hetherto right well eſcaped them, I acknowledge (O Lord) iuſtly for our ſinfull tranſgreſſion of thy commaundements, thou ſaidſt vnto the firſt woman,

man, and in her to vs all: I will increase thy sorrowe when thou art with childe: with paine shalt thou bring forth thy children. And our paines therefore that we suffer in this behalfe, are none other thing but a worthie Crosse layde vpon vs, by thy godly ordinance, to the which with heart and minde, I humbly submit me, trusting surely, and being fully perswaded in my faith, that thou callest none into perrill and

daunger, but both thou canst and wilt at conuenient season deliuer them. Thou (most gracious GOD) hast commaunded vs in all our trouble to call vpon thee for ayde and helpe: and not only hast commaunded vs, but also of thy mercifull goodnesse hast promised to vs good deliuerance, saying: Call vpon mee in the time of trouble, and I will deliuer thee. O good Lord, how greatly doe these words comfort my hart,

and

and ſuſtaine my ſillie ſoule? Who would not greatly reioyce, that knoweth certainely almighty God to be preſent with him in his trouble? Saith not God thus: Whatſoeuer they call (ſaith he) I ſhall aunſwere them, while they are yet but thinking how to ſpeake, I ſhal heare them, and in the Pſalme, I am with him, ſaith God, in his trouble, out of which I will deliuer them. What a comfortable

Lord is this? He is more readie to help, then we to call for help. He is more readie to giue grace, then we to aske it. There was neuer any yet, that with a sure faith asked grace of this Lord, but he had it.

Christ saith, aske and ye shall haue. Euery one: he excepteth none. Uerely, verely, I say vnto you (saith Christ) whatsoeuer you shal aske my Father in my name, he shall giue it you. Our Sauiour

Christ

Christ saith this, and he is God. And shall not I hearken to my Lord God his commandements and promises? Verely, I will sticke surely to it. For sure I am, that sooner shall heauen and earth perish, then Gods promise be vnperformed. For albeit euery man naturally is a lyar and deceiuer, yet God is alwaies true and iust in all his words and promises. I will therefore make my suite vnto him, whom I neede not goe

farre to seeke, for he is euery where present with his elect, and is nigh vnto al them that call vpon him faithfully. And thus I will pray vnto him.

A prayer of a woman with Child.

FAther of mercy, and God of comfort and consolation, I thy poore handmaid, humbly beseech thee, for Christ Iesus sake, and in his blessed and holy name that thou wilt vouchsafe to

to forgiue me all my sinnes and trespasses, that I haue heretofore offended thy holy Maiestie, either in thought, consent, delectation, word or deede and that thou wilt hereafter during my life, mercifully preserue me from transgressing of thy Commaundements, and dayly increase in me perfect repentance for my sinnes, a sure purpose of amendment of life, a diligent studie to walke in thy commaundementes,

increase

increase in me also a liuely faith, a sure hope, and an ardent charitie. Ingraffe in me humblenesse of heart, meeknesse of minde, cleannesse of Conscience.

Graunt me, that I may be wise, sad, sober, discreete, circumspect, and well aduised in all my sayings. And that I may stronglie ouercome all the temptations of mine enemies the Deuill, the world, and the flesh. And that whether by sleeping, waking, eating,

ring, drinking, or whatsoeuer I doe: all may be to thine honour and glorie.

Graunt me also that I may humbly reuerence, and faithfully loue mine Husband, and be obedient to all his honest, lawfull, and godly requests. And chiefly of all, graunt me (O Lord) that I may feare and dread thee. For well assured I am, that look how high the heauen is, in comparison of the Earth, and so great is Gods mercie towards

towards thē that feare him. Looke how wide the East is from the West, so farre hath he set our sinnes from vs. Yea, likeas a Father pitieth his owne children, euen so is the Lord mercifull to them that feare him. And as touching my deliuerance of this burthen and thy gracious gift, I am right well assured, that vnlesse thou prosper my trauell, all womens help, & all phisicke is in vaine: but my full trust is, that like

as

as thou hast created this child in me, and hast breathed into it the spirit of life, so at such time, as shall be seene most meete to thy godly Maiestie, thou both canst, and wilt prosper the childs birth and my deliuerance. In consideration whereof, I humblie beseech thee of thy fatherly pittie, so strengthen me in this my daungerous labour and trauell: and so sustaine mee, that I may patientlie beare all the throwes

throwes and pangs, and according to thy promise, suffer me not to be tempted above my strength, but in the midest of my temptation, make a way to come out, that I may beare it. Increase my faith, O most mercifull Sauiour Christ, that I may constantly beleeue thy word, which saiest, ye shall be sorrowfull, but your sorrowe shall be turned into ioy. A woman when she trauaileth hath sorrowe, for her howre

is

is not come, but when she is deliuered of the childe, she thinketh no more of the anguish for ioy that a man childe is borne into the world. I beseech thee therefore, in the daungerous time of my trauell, graunt me speedie deliuerance, and ioyfull beholding of my childe, that I being a merrie mother, may render vnto thee honor, laude, praise and thankes, for thine aboundant mercie, and gracious giftes

and

and benefites. And finally, aboue all thyngs, I beseech thy gracious goodnes, to endue my child with grace, that it may be one of the number of thine elect, Baptized, and regenerated in the holy Ghost. And that at the yeres of discretion, it may learne to know thee, and knowing thee, may trust surely in thy mercy, and trusting in thy mercie, may heartilie loue thee, louing thee, may feare to displease thee, and fearing

ring to displease thee, may walke and continue in the obedience of thy Commandements. And finally attaine euerlasting ioy and felicitie. Through our Lord Iesus Christ, which liueth and reigneth with thee, and the holy Ghost, world without end. So be it.

¶ A Prayer when she is deliuered.

O My Lord GOD, I thanke thee with all my heart, wit, vnderstan-

ding, and power, for that thou hast vouchsafed to deliuer me out of the perill of this most dangerous trauel, and hast sent into this world, out of my wofull wombe this childe a creature of thine owne fashioning, forming, and shape, like vnto the rest of the Children of thy creation, for which I am not able worthely enough of my owne fraile nature, to giue to thee condigne thankes, praise, honour, and glorie, for thy so great

great benefites shewed vnto me, in pulling me out from the pittes brincke of death, easing and releeuing all my wofull sorrowes, laborious panges, and most grieuous throwes, bitter anguishes, and vnspeakeable paynes, which I could neuer haue escaped, without thy most singular ayde, helpe, relefe, and succour: wherefore, I thy most humble handemaide, with stedfast and pure heart and handes, doe powre

out before thee my Lorde God and onely Saviour, these my simple prayers of thankes-giuing (the fruite of my faith, hope, trust, charitie, and assured confidence) which I haue in thee as certeining my selfe, that now thou hast preserued me for a further tryall of my vocation and seruice towards thee, in this vaile of transitorie life, wherein I may haue time, by thy diuine permission and sufferance, to direct all

all my steppes in thy wayes, and to honour and glorifie thee in my soule, and bodie, with condigne thankes in reioycing in thy holy name, according to thy most blessed word, wherein thou hast declared, that a woman as long as she is in trauell of her childe bearing, shee is sorrowfull, heauie, and full of anguish, and intollerable paines, but as soone as the childe is borne, she learneth straighe wayes to forget all

her paynes, not remembring them any longer, and beginneth to reioyce, for that she hath brought foorth a childe into the world. Euen so O Lord fareth it with me, thy poore, humble, and obedient seruant, now reioysing, in that it hath pleased thee, to make me a glad mother, in bringing foorth this childe, whom now I doe present before the face of thy diuine maiestie, with an earnest zeale of a godly spirit, and most

moſt pure affection, praying and beſeeching thee euerlaſting God, here to preſerue this childe, according to thy moſt holy will, that it may enioy the beneſites of all thy heauenly Sacraments, to liue, and ſerue thee in pureneſſe of life, as a faithfull member of the Chriſtian congregation, wherein thy name by it may be glorified, honoured, and praysed world without end. So be it.

A prayer when a man commeth home from his labour.

THere is nothing, O Lord, more like to thy holy nature, then a quiet minde. Thou hast called vs out of the troublesome, disquietnesse of the world, into that thy quiet rest and peace which the world cannot giue, being such a peace, that passeth all mens vnderstanding. Houses be ordained for vs, that thereby we might be defended from the iniurie of

weather,

[illegible] from the cruelty of Beasts, from disquietnesse of people, and rest from the toyles of the world.

O gracious father, graunt that through thy great mercy my bodie may enter into this house, from outward actions, but so that it may become subiect, and obedient to the soule, and make no resistance against the same, that in soule and bodie, I may haue a godly quietnesse and peace, to praise thy

thy holy name. So be it.

Peace bee in this house, and to all that dwell in the same.

Thinke what a returne, and how merrie a returne it will be, to come to our eternall, most quiet, and most happie home. Then will all griefe and sorrowe cease. Whatsoeuer here is pleasant and ioyfull, the same is nothing but a very shadowe in comparison of that which is to come.

A prayer for the ſicke.

O LORD looke downe from heauen, behold, viſite, and relieue this thy ſeruant: looke vpon him with the eyes of thy mercie, giue him comfort and ſure confidence in thee, defend him from the daunger of the enemie, and keepe him in perpetuall peace and ſafetie: through Ieſus our Lord. Amen.

¶ *Another prayer for the ſicke.*

HEare vs almighty and moſt mercifull GOD and Sauiour, extend thy accuſtomed goodneſſe to this thy Seruant, which is grieued with ſickneſſe, viſite him (O Lord) as thou diddeſt Peters wiues mother, and the Captaines ſeruant. Reſtore vnto this ſicke perſon his former health (if it be thy will) or els giue him grace to take thy viſitation, that after

after this paynefull life ended, he may dwell with thee in life euerlasting. Amen.

Another prayer for the sicke.

O Lord Iesu Christ thou only Sonne of the heauenly Father, our alone Redeemer and omnisufficient Sauiour, we most humbly beseech thee, deliuer this sicke and weake person, now being in great paines, and at the poynte to depart out of this world, from all vglisome and

and terrible assaults and temptations of the Deuill, sinne, and Hel. Deliuer him (O Lord) as thou deliueredst Noe from the raging waues of the Sea. Lot from the distruction of Sodome. Abraham from the feare of the Chaldees. The Children of Israell, from the tyrannie of Pharao, Dauid from the hand of Goliah, the three men from the violence of the fierie Fornace in Babilon. Daniell from the mouth of the

the Lyons, Ionas from the bellie of the Whalefish, and Peter from the prison of Herode. Euen so, O gracious Lord, deliuer the soule of this person, both now and whensoeuer he shall departe hence, from all perrill and daunger. Open vnto him at the hower of death, the doore of Paradise, the gates of heauen, and the entrie of euerlasting life. O Lord Iesus Christ, forgiue him all his sinnes, and leade him with ioy,

ioy, vnto the kingdome of thy heauenly father, euen vnto the bosome of Abraham, and appoynt him vnto euerlasting rest, that he may reioyce with thee, and with all the elect Children of God, in euerlasting life. Amen.

The sicke mans Prayer.

LOrd hearken vnto my prayer, and giue eare to my most humble requestes. O most mercifull God: O father of all mercies, the father

ther of our Lord and saui-
our Jesus Christ, be merci-
full to me a sinner. Haue
pittie on me, and quickly
helpe me poore wretch, for
the most bitter passion, and
most precious death of Je-
sus Christ thy onely beget-
ten Sonne, and our alone
redeemer, and Sauiour.
Enter not into iudgement
with thy seruant, O Lord.
Handle me not according to
my deserts, and merites, nei-
ther reward me after mine

iniquities, but for thine infi
nite and vnmeasurable boun=
tie and exceeding great mer=
cie, receiue me, and take me
into thy fauour. I miserable
and weake creature, am in
thy hand, I am thy bond ser=
uant and thy debter, O most
gentle God, O most fauou=
rable Father, forsake me not,
cast mee not away, poore
wretch that I am. For I am
thine with all that euer I can
make. No man is able to
strengthen mee, no man is
able

able to deliuer me, no man is able to helpe me, but thou alone. Thou art the true helper in aduersitie. Thou art the most sure and present comforter of all necessitie. Thou alone art our helper, our Bulwarke, our Fortresse, and our most mightie and strongly defended tower. Thou, O God, art our refuge, thou art our helper in all our tribulations. In thee O Lord, doe I trust, let me not be confounded. Let

me neuer be put to shame, let me not be deceiued of my hope, but preserue me, for thy righteousnesse sake. Bowe downe thine eare vnto me, make haste to deliuer me. Be my defender, O God, and my strong hold, thou that mayest saue me. For thou art my strength, and my refuge, yea, thou art my God, and my destinies are in thy hands.

Lighten thy countenance vpon thy seruant, and saue me

me for thy mercies sake, O Lord. And forasmuch (O sweete father) as it is thy godlie pleasure, to call me now from this miserable life and wretched world, I most entirely beseech thee to defend me, in this agonie of death, that neither Sathan nor his Ministers prevaile against me, but that I continue faithfull and constant unto the ende, in the confession of thy holy name, looking for full remission of all

my sinnes, in the precious blood of thy welbeloued Sonne and my onely Sauiour Iesus Christ, and that I departing in this faith, and perfect trust, may bee placed among thy blessed Saints and heauenly Spirites, and so for euer and euer remaine with thee in glorie. Graunt this, O most mercifull Father, for thy deare Sonnes sake, Iesus Christ our alone mediatour and aduocate. Amen.

My

My Testament.

THis I make my Testament and last Will, in the name of the eternall liuing God, the Father, the Sonne, and the holy Ghost, in whose name I was baptized. In whom onely I hope and beleeue to be saued. Amen.

First I bequeath my soule into thy hands, O God, Father, Sonne, and holy Ghost.

Thou hast first made me, and thou hast giuen thy Sonne to become man, and

dyed for my sinnes, and for the sinnes of the people. O father for thy sonnes sake haue mercie vpon me.

O Lord Iesu Christ, thou Sonne of God, thou hast bought me with thy precious blood by one oblation, sufficiently for all that beleeue in thee. O Christ, God and man, which art in Heauen, haue mercie vpon me, and be thou my mercifull mediator for me vnto thy Father, that I may be saued.

O

to Saluation.

O holy Ghost, God equal with the father & the sonne, haue mercie vpon me, worke thy diuine power in me thorowe thy gracious inspiration. Draw me vnto Iesus Christ, that I may finde fauour, and be saued. Amen.

The second part.

As concerning my bodie: that I bequeathe vnto the earth, from whence it came.

My Confession.

I Knowledge and confesse with all my heart, that I am

am a ſinner, yea, ſuch a ſinner as hath neede of the grace, mercie, and fauour of God. My faith ioyned with hope. I beleeue that the Lord will haue mercie vpon me, for he hath firſt made me, and if it ſhall pleaſe him, he may ſaue me: This I beleeue, whether I liue or dye, I am the Lords.

My Hope.

I Hope that I ſhall find both grace and mercie for my ſinnes of God the Father, e-

uen

uen for Iesus Christes sake, in him I beleeue, he is my redeemer, he liueth for euer and euer: He maketh intercession for sinnes.

So this I know, that now I am a corruptible body, but I hope through Christ to rise an vncorruptible body. Now a mortall bodie, but through Christ and his merites, I hope to haue, though now an earthly bodie, then an heauenly bodie. For as many as shall be saued, shall shine in

in the kingdome of God, as bright as the Sunne. This my faith and hope I lay vp in my minde, the mind of my Soule, trusting onely to be saued, through the merites of Iesus Christ, God and man, which is in Heauen. From whence we looke againe, the which shall change our vile bodie, and make it like his owne most glorious bodie, whereby he is able to subdue all things vnto himselfe. O Christ haue mercie

vpon

vpon mee, thou hast redee-med mee, O Christ saue me.

A Prayer for the Sicke.

O Ly how sicke am I: My weakenesse increaseth more and more. Lord be mercifull vnto me, and giue mee grace pacientlie and thankefullie to beare the crosse, and in the midest of this my sickenesse, alwaies to say: Thy will O heauenly Father bee done, and not mine.

Another

Another Prayer for the Sicke.

O Lorde Iesus Christ, which art the onely health of all men liuing, and the euerlasting life of them which dye in thy faith: I wretched sinner, giue & submit my selfe wholy to thy most blessed will. And I beeing sure, that the thing cannot perish which is committed vnto thy mercie, most humbly beseech thee (O Lord) to giue me grace, that I may now

now willingly leaue this
fraile & wicked flesh, in hope
of the resurrection, which in
better wise shall restore it to
me againe: I beseech thee (O
most mercifull Iesu Christ)
that thou wilt by thy grace
make strong my soule, a-
gainst all temptations, and
that thou wilt couer and de-
fend me with the Buckler of
thy mercie, against all the as-
saults of the Diuell. I see
and acknowledge, that there
is in my selfe, no helpe of
life

life and saluation, [illegible] my confidence, hope, and trust, to in thy most mercifull goodnesse. I haue no merites nor good workes which I may alleage before thee. Of sinnes and euill workes, (alas) I see a great heape, but through thy mercie I trust to be of the number of them, to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritour of euerlasting glorie. Thou (O most

moſt mercifull Lord) waſte borne for my ſake. Thou diddeſt ſuffer both hunger and thirſt for my ſake. Thou diddeſt preach, and teach, thou diddeſt pray and faſt for my ſake. Thou diddeſt all good workes and deedes for my ſake. Thou ſufferedſt moſt greeuous paynes and torments for my ſake. And finally, thou gaueſt thy moſt precious body to dye, and thy moſt bleſſed blood to be ſhed on the Croſſe for my ſake.

Now most mercifull Sa-
niour, let all these things
profite me, which thou freely
hast giuen me, which hast
giuen thy selfe for me: let
thy blood cleanse and wash
away the spottes and foule-
nesse of my sinnes. Let thy
righteousnes hide and couer
my vnrighteousnesse. Let
the merites of thy passion,
and blood, be the satisfaction
for my sinnes. Giue me Lord
thy grace, that my faith, and
perswasion in thy blood wa-
uer

uer not in me, but euer be firme and constant, that the hope of thy mercie, and life euerlasting neuer decay in me, that Charitie waxe not colde in me: finally, that the weakenesse of my flesh, be not ouercome with the feare of death. Graunt me also (O most mercifull Sauiour) that when death hath shut vp the eyes of my bodie: yet the eyes of my Soule may still behold and looke vpon thee, and that when death hath

taken away the vſe of my tongue and ſpeech yet that my heart may crye, and ſay vnto thee, O Lord, into thy hands I giue and commit my ſoule. Lord Ieſu take my Spirit.

A thankes giuing to God for the departure of the faithfull out of this vvorld.

O How can we (moſt louing Father) render vnto thee ſufficient thankes for thine ineſtimable goodneſſe toward thy faithfull ſeruants:

seruants: Whom thou cal-
ling out of this wretched
world, vouchsafe to place in
thy heauenly Kingdome a-
mong the glorious companie
of thy holy Angels, and bles-
sed Saints. O full precious
is the death of the faithfull,
in thy sight. Blessed are the
dead that dye in the Lord.
For they are at rest from
their painfull trauels and
labour. The soules of the
righteous, are in thy hand,
O God, and the paine of

death shall not touch them. In the sight of the vnwise they appeare to dye, but they are in peace. They shine as the sparkes, that runne through the red bush. They glister as the shyning heauen. They are as the starres, world without end. They are as the Angels of God. They are clad with white garments, and haue golden Crownes vpon their heads. They doe seruice day and night before the glorious Throne

Throne of thy Diuine Maiestie. They neither hunger, nor thirst any more, neither doth the Sunne, or any heate fall vpon them, for the Lambe, which is in the midest of the Throne, gouerneth them, and leadeth them vnto the liuing fountaine of waters. They followe the Lambe, whithersoeuer he goeth. They haue such ioyes, as eye hath not seene, nor eare hath heard, neither is there any heart able to

thinke them, infinite and vnspeakeable are thy treasures (O Lord) which thou hast layde vp for them, that departe in thy faith. For these thy fatherly benefites toward the soule of the faithfull, and for that it hath pleased thee, to call this our Christian brother, from this vale of miserie, vnto thy heauenly kingdome we giue vnto thee most hearty thankes, humbly beseeching thee, that thou wilt take like care for vs,

vs, and so gouerne vs, with thy holy Spirit both in sickneſſe, and in health, that we may liue a good and godly life in this preſent world, and whensoeuer it shall be thy good pleasure to call vs hence, we may with strong faith in thee, and in thy sonne Christ Iesu our Lord, commend both our bodies, and soules into thy mercifull hands, and through thy goodneſſe be placed in thy glorious kingdome, among thy faithfull

faithfull chosen people, and so for euer and euer, praise and magnifie thee our heauenly Father, to whom with thy deerly beloued Sonne, Iesu Christ our Lord, and Sauiour, and the holy Ghost that most sweete comforter, bee all glorie and honour, world without end. Amen.

A Prayer of the comming of Christ to iudgement, and of the reward both of the faithfull and vnfaithfull.

O thy Lord Iesus Christ, the Sonne of the euerliuing God, by whom all things were made, are ruled and gouerned, as of thy loue for our redemption, thou diddest not disdaine to be our mediatour, and to take vpon thee our nature, in the wombe of a Virgin purely, and without sinne, by the operation

operation of the holy spirit, that both thou mightest in thine owne person, wonderfully beautifie, and exalt our nature and worke the same in vs also: first abolishing the giltinesse of sinne, by remission, then sinne it selfe by death, and last of all, death, by raysing vp againe these our bodies, that they may be like vnto thine owne glorious, and immortall bodie, according to the power, wherewith thou art able to subiect

ſubiect all things vnto thee: as (I ſay) of the loue for our redemption, thou becameſt man and that moſt poore, and afflicted vpon earth, by the ſpace of three and thirtie yeeres at the leaſt, in moſt humilitie, and paydeſt the price of our ranſome, by thy moſt bitter death and paſſion, for the which I moſt hartely giue thankes to thee: ſo of the ſame by loue towardes vs in thy good time, thou wilt come againe in the clouds

cloudes of Heauen, with power and great glorie, with flaming fire, with thousands of Saints, with Angelles of thy power, with a mightie crie, shoute of an Archangel, and blast of a Trumpe, suddenly as a lightning, which shineth from the East, &c. when men thinke least, euen as a Theefe in the night, when men be asleepe, thou wilt so come, I say, thus suddenly in the twinckling of an eye, all men that euer haue

been,

been, be, and ſhall be, with women and Children appearing before thy tribunall iudgement ſeate, to render account of all things, which they haue thought, ſpoken, and done againſt thy lawe, openly, and before all Angels, Saints, and Deuils, and ſo to receiue the iuſt reward of thy vengeance if that they haue not repented, and obeyed thy Goſpell, and ſo depart from thee to the Deuil and his Angels, and all

all the wicked, which euer haue been or shall be, into Hell fire, which is vnquenchable and of paynes intollerable, easeleſſe, endleſſe, hopeleſſe, euen from the face of thy glorious and mightie power: but if they haue repented and beleeued thy Gospell: If they be found watching with their Lamps and Oyle in their hands: if they be found readie apparelled, with the wedding garment of innocencie; if they

they haue not hardned their harts, and hoorded vp the Treasure of thy vengeance, in the day of wrath, to be reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is, the time of this life, in the which thou stretchest out thy hand, and spreadest thine armes, calling and crying vnto vs, to come vnto thee, which art meeke in hart, and lowly, for thou wilt ease all that labour and are

heauie loden. If they haue visited the sicke, and prisoners, comforted the comfortlesse, fed the hungrie, clothed the naked, lodged the harbourlesse. If they haue not laden their hearts with Gluttonie and surfetting, and carefulnesse of this life. If they haue not digged and hid their Talent in the ground doing no good therewith, but haue been faithfull to occupie thy giftes to thy glorie, and here washed their garments

garments in thy blood by heartie repentance, then shall the Angels gather them together, not as the wicked, which shall be collected as Faggottes, and cast into thy fire, but as the good wheate that is gathered into thy Barne: then shall they be caught by to meete thee in the Clouds: then shal their corruptible bodie, put on incorruption: then shall they be indued with immortalitie and glorie: then shall they be

with thee, and goe whither thou goest. Then shall they heare: Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning.

Then shall they be set on Seates of Maiestie, iudging the whole world, then shall they reigne with thee for euer, then shall God be all in al with them, and to them, then shall they enter and inherite heauenly Ierusalem, and the glorious restfull land

land of Canaan, where it is alwayes day and neuer night, where is no maner of weeping, teares, infirmitie, hunger, colde, sickenesse, enuie, malice nor sinne: but all wayes ioye without sorrow, mirth without measure, pleasure without paine, heauenly harmonie, most pleasant melodie, saying and singing: Holy, holy, holy, Lord God of hosts, &c. Finally, the eye hath not seene, the eare hath not heard, neither hath it

entred into the heart of man, that they shall then inherite and most surely inioy, although here they be tormented, prisoned, burned, solicited of Sathan, tempted of the flesh, and intangled with the world, where through they are inforced to crye: Thy kingdome come Lord Iesus, &c. How amiable are thy Tabernacles.

Like as the Hart desireth the water brookes, &c. Now, let thy Seruants departe in peace:

peace: I desire to be dissol-ued, and to be with Christ: we mourne to our selues, waying for the deliuerance of our bodies, &c. O gracious Lord, when shall I finde such mercie with thee, that I may repent, beleeue, hope, and looke for these things, with the fruition of those heauenly ioyes, which thou hast prepared for all them that feare thee, and to rest with thee for euermore.

A prayer concerning life euerlasting, the place where it is, and the incomparable ioyes thereof.

That there is an euerlasting life none will denie, but such as will denie God. For if he be true and iust (which he must needes be, or els he is not God) then can there not be but an eternall life. That he hath both spoken it, and promised it in Matth. 25. 1. Cor. 16. Hebr. 4. 11. and 13. 1. Peter. 1. It plainly appeareth, and els

where

where in very many places. So that to deny an euerlasting life, is to deny God, to deny Christ, and all that euer he did: also to denie all ductie and religion, to condemne of foolishnesse all good men, Martyrs, Confessours, Euangelists, Prophets, Patriarkes. Finally, the denyal of eternal life, is nothing els but a denyall of the immortalitie of the Soule, and so a playne making of man nothing better then beasts. If

it

it so be, let vs then eate and drinke, for to morrowe we shall dye. Lord preserue vs from the saduciall and Epicuriall impietie, and graunt vs for thy mercies sake (deare God) that we may be assuredly perswaded, that there is in deede an eternall life, and blisse with thee, for them that put their trust in thee: amongst whom, account me for thy mercies sake.

Againe, this eternall life and

and the place appointed for them that be thy seruants, all men doe graunt to be with thee, because thou art euery where: therefore eternall life is euery where.

For they by thy word doe knowe, that in almuch as no man can see thee and liue, this eternall life and thy blessed presence is most pleasant, and had in fruition after in an other world, whereunto by corporall death, they do depart, and are translated to

to a place aboue them, where thou dwellest in a light, whereunto no man can approch. Abrahams bosome (they reade) was aboue, as the place of the wicked was alowe and beneath. Helias was caught vp into Heauen, and thy Sonne our deare Sauiour prayed, that where he is, those also might be, which thou haddest giuen him, and might see his glorie. Now here (deare Father) we learne by thy spirit

was

was ascended and taken vp in his very bodie into heauen, whether Stephen looking vp and saw thy Christ standing on thy right hand: to whom he prayed. Oh Lord Iesus receiue my spirite.

Graunt, I beseech thee gracious God and Father, that I may haue a cleane heart, more and more to see thee, and so in spirit to see and looke often vpon this place, whither bring me at the

the length in bodie also I humbly pray thee.

Now, what a thing this euerlasting life is, no man is able to conceiue, much lesse able to vtter. For the peace of God which is eternall life, passeth all vnderstanding. The eye hath not seene, the eare hath not heard, neither can mans heart conceiue those things, which thou (deare God) hast prepared for them that loue thee. Whatsoeuer therefore can be

be spoken or imagined of the kingdome, of the clearnesse, ioy and felicitie of the same, is nothing in comparison, as we may see by the Prophets, which because they could not otherwise, vnder corporall things haue shadowed the same: so that the confidence of eternall life what a thing it is, can in no wise be tolde. Howbeit somewhat we may be brought into some sight of it, by earthly things, to thinke on this sort.

If

If God hath giuen heere so many things, in a strange place, how many are the great good things that be at home? If in a prison are so many mercies how many are they in the Palace? If the wicked haue so many benefites, what is the ſtore, prepared for thy ſeruants, Oh Lord? If thy Children finde ſuch comforts in the day of teares and mourning, what ſhall they finde in the day of the Marriage? If which beaſtes

beastes men being, haue the vse of innumerable blessings, Oh how many are the blessings which they shall enioy with thy Angels and with thee thy selfe (O deare God) when they shall see thee, and haue the fruition of thee, in whom is fulnesse without lothing of all good and faire things, so that nothing can be more desired, and that for euermore: This thy children see not see, as they now beleeue it: I say,

that euen in their bodies, they shall see it for euer, as Iob said. They beleeue that they shall see thee, and their owne eyes behold thee, when these our corporall eyes, our bodies being rayſed shall doe their duties. Such a knowledge of thee, they beleeue to haue, as shall not be onely intellectuall, and by faith, as now it is: but euen a full sight, and fruition, yea a coniunction, and fellowship with thee. Now they see but

in

in a glasse, euen in a darke speaking: but then they shall see face to face. For faith, though it be the substance of things hoped for, and a certaine darke sight of thee: yet it may not be compared to the reward of faith and glorious sight, which we shall see in the life to come, when faith and hope shall cease. Now thy children knowe that they be thy Sonnes, though it yet appeare not what they shal be. We know

(say they) that when our Christ, God, and man shall appeare, then shall we be like vnto him, for we shall see him, euen as he is.

Oh great prerogatiue, to see Christ as he is. Which is not to be considered so much for the manhood, as for the godhead it selfe: as Paule doth also write, that when all things are subiect vnto the sonne, then shall he be subiect vnto thee (deare Father also) so that God may be

be all in all. And therefore Christ our Sauiour prayed for vs, that we might knowe thee, the only true God: not that our Christ thy Sonne is not with thee, the true coequall and substantiall God, but that we might knowe how that after the iudgement, such a mysterie of his mediatorship, shall not be in heauen, as it is now in earth. Then thou blessed Trinitie, God the Father, God the Sonne, and God the holy

Ghoſt, ſhall be all in all: thou ſhalt be the ende of our deſires: thou ſhalt be looked vpon with out ende, thou ſhalt be loued without loathing, thou ſhalt be praiſed without wearineſſe. Although lothſomnes be wont to followe fulneſſe, yet our fulneſſe in the contemplation of thy pleaſures, ſhall bring with it, no kynd at all of lothſomneſſe. Societie of ioyes ſhall be in the beholding of thee. Pleaſures are on thy right=

right hand for euer. We shal be satisfied, when we arise after thine Image, I meane in the resurrection. Oh deare father, shew thy selfe vnto vs, and we aske no more. Oh graunt vs with thy Saints in euerlasting life to praise with perpetuall praises, thy holy name. Happie then, and happie againe were we, if that day were come, that we might sing with thy Angels, Elders, and innumerable thousands, a newe song, and

say, thou Christ Jesus, which wast slaine, art worthie to receiue power and riches, and wisedome, and strength, and honour, and glorie, and blessing. In this blessed life all kind of maladies, griefes, sorrowes and euils, be farre away, and all full of all kind of myrth, ioy and pleasure. Oh that we might see now, a little with Saint John, that holy Citie, newe Jerusalem, descending from Heauan, prepared of God as a

Bride

Bride trimmed for her husband. Oh that we might now something heare the great voyce speaking out of the throne, behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he shall be vnto them their God, he wil wipe away all teares from their eyes, and death shall be no more, nor weeping, nor crying, nor sorrowe, for the former things are gone.

A prayer of death, and the commoditie it bringeth.

WHat other thing do wee daylie in this preſent life, then heape ſinne vpon ſinne, and hoorde vp treſpaſſe vpon treſpaſſe. So that this day is worſe alwayes then yeſterday, by increaſing of dayes ſo ſinnes, and therefore thy indignation, good Lord, againſt vs, but when we ſhall be let goe out of the priſon of this bodie, and ſo taken into thy

blessed companie, then shall we be in most safetie of immortalitie, and saluation, then shall come vnto vs, no sickenesse, no neede, no payne, no kinde of euill to soule or bodie, but whatsoeuer good we can wish, that shall we haue, and whatsoeuer we loath, shall be farre from vs. O deare Father, that we had faith to behold these things accordingly. Oh that our hearts were perswaded thereof, and our affections

fections inflamed with the desire of them. Then should we liue in longing for that which now we must lothe. O helpe vs, and graunt that we being ignorant of things to come, and of the time of our death, which to thee is certaine, may so liue, and finish our iourney here, that we may be readie, and then depart when our departing may make most to thy glorie and our comfort, through Christ. What is this life,

but

but a ſmoke, a vapor, a ſhadow, a warfare, a bubble of water, a word, graſſe, a flower: That thou ſhalt dye it is moſt certaine, but the time, no man can tell when. The longer in this life thou doeſt remaine, the more thou ſinneſt, which will turne to thy more paine. By cogitation of death, our mynds be often (in a manner) oppreſſed with darkeneſſe, becauſe we doe but remember the light of the bodie, forgetting the light

light of the minde, and for thy resurrection. Hereto remember the good things, that after this life shall ensue, without wauering in certeintie of faith, and so shall the passage of death be more desired. It is like a sayling ouer the Sea, to thy home and countrie. It is like a medicine, or purgation to the health of soule and bodie: it is the best Phisition: it is like to a womans trauaile. For as the childe being deliuered,

uered, commeth into a more large place then the wombe, wherein it did lye before, so my soule being deliuered out of the bodie, commeth into a much more larger and fayrer place, euen into heauen.

A deuout prayer to be said daylie.

O Almightie and eternal God, which vouchsafest that we as it were heauenly Children, should euery one of vs call thee our heauenly

uenly Father. Graunt that among vs be pureneſſe and example of innocent life, thy moſt holy name may be ſanctified, that all other Nations beholding our goodneſſe and vertuous dedes, that thou worke ſt in vs, may be ſtirred to hallowe and glorifie thee. Graunt (O Lord) that the kingdome of thy grace and mercie, may reigne continually in our hearts, ſo that we may be worthie to be partakers of the Realme of glorie

glorie and maiestie. Graunt that vnto the very death, we refuse not to followe thy diuine will, and that we, accoꝛding to the example of the celestiall Citizens, agreeing together quietly vnited in spirite, all controuersie in opinions layd apart, the lustes of the flesh being subdued, and the flattering assaultes of the woꝛld and the Deuill ouercome, neuer wꝛastle against thy most holy will, but obey it in al things.

Graunt (O Lord) for our bodie needefull sustenaunce, that we may the more freely serue thee. Giue vs (we beseech thee O mercifull Father) that Heauenly bread, the bodie of thy Sonne Iesus Christ, the very foode and health of our soules: giue vs the bread of thy diuine precepts, that we may truely walke, and liue after them.

Giue vs the bread of thy heauenly word, which is the strong

ſtrong fortreſſe and ſure de-
fence of our Soules, that
we being well fed and filled
with this foode, may wor-
thily runne to the celeſtiall
feaſt, where as is no hun-
ger. Graunt (O Lord) that
we patiently beare and ſuf-
fer our enemies, and ſuch as
hurt vs, and willingly to for-
giue the offences committed
againſt vs, that ſo we may
finde thee Lord in forgiuing
vs our treſpaſſes, milde and
mercifull. Graunt (O Lord)

that we be not vtterly led into temptation, that thereby we should be lost. But in all perilles of temptation and in the middest of the stormie tempests and tribulations, let vs thy children, perceiue and feele thy fatherly succour, readie to helpe vs, least that we be (ouercome with the naughtie crafts, and deceites of the tempter) should be drawne into euerlasting destruction, but when we be well assayed, approoued, and purged

purged with the fire of temptation, then let vs finish our course, and so well and valiantly fight, that we may for euermore liue with thee in that heauenly Citie, where and against the which, no manner temptation can preuaile. Finally, graunt most mercifull Father, that we through thy benigne goodnesse, may be deliuered from all euils present and to come both in bodie and soule, and that at the last, that yoke of

that foule feend being ſhaken off, we may poſſeſſe the heritage of the heauenly kingdome, which thy Sonne with his precious blood bought for vs thy children: and there for euer to haue the fruition of celeſtiall delectations, accompanied with Angels and bleſſed Saints, through the helpe, benignitie, and grace of our Sauiour Ieſus Chriſt, to whom, and to thee our father, and to the holy Ghoſt, be all glo

rie

tie and honour, now and euer. Amen.

Another Prayer.

O Heauenly father God almightie, I pray and beseech thy mercie beningly to behold me thy vnworthy seruant, that I may by thy gift of thy holy Spirit, feruently desire thy kingdome, that I may knowe thy will and worke thereafter. Giue me O Lord wisdome. Make me constant, patient and strong in thee. Keepe me

Lord from the sleightie inua-
sion of the olde wilie Ser-
pent. Defend me from the
counsailes and cursings of e-
uill tongues, let thy mightie
arme be my shield against all
the malignitie of the wicked
world. Remember not O
Lord myne offences: in-
struct, prepare me to repent
and to be sorie for my sinnes.
Make me to loue iustice, and
hate wrong, to doe good, and
abstaine from all euils, that
I may be worthie to be cal-
led

led thy child. To thee be ho=nour and glorie, for euer and euer. Amen.

A deuout Prayer.

LORD hearken to my wordes, consider the thought of my heart. Be=hold how lowde I crye vnto thee, let my iust prayer enter into thy eares, which vnfeig=nedly commeth from my heart. Heare me Lord, for I am poore and destitute of mans helpe. Take care for my Soule, saue me thy Ser=uant

uant which wholy trust in thee, haue mercie vpon me (O Lord) for I will neuer cease crying to thee for helpe For thou art milde and more mercifull then any tongue can expresse, as often as aduersitie assayleth me, I will crye and call for helpe vnto thee, I will call vpon thee in the day time, and in the night my cry shall not be hid from thee, O thou God of the heauens, and maker of the waters, and Lord of all creatures,

tures, heare me a poore sin-
ner calling vpon thee and
putting my whole trust in
thy mercie. Haue mercie vp-
on me for thy manifold mer-
cies sake, forgiue me al myne
offences. Amen.

The Letanie.

O God the father of hea-
uen haue mercie vpon
vs miserable sinners.

O God the father, &c.

O God the sonne, redee-
mer of the worlde, haue mer-
cie vpō vs miserable sinners.

O

O God the ſonne, &c.

O God the holy Ghoſt, proceeding from the father and the ſonne, haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt, &c.

O holy, bleſſed and glorious Trinitie, three perſons and one God haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins, ſpare

ſpare vs good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the Deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaineglorie,

rie, and hypocrisie, from enuie, hatred and malice, and al vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from Plague, Pestilence and Famine, from battaile, and murder, and from sudden death.

Good Lord deliuer vs.

From

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word, and commaundement.

Good Lord deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy Crosse and

and Passion, by thy precious death and burial, by thy glorious resurrection and ascention, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the hower of death, and in the daye of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee

thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare, &c.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thée, in righteouſneſſe and holineſſe of life, thy ſeruant Elizabeth our moſt gracious Queene and gouernour.

We beſeech thee, &c.

That it may pleaſe thee to rule her heart in thy faith, feare, and loue and that

she may euermore haue assiance in thee, and euer seeke thy honour and glorie.

We beseech thee, &c.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both

both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee, &c.

That it may please thee to indue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and understanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine truth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee, &c.

That it may pleaſe thee to giue to all Nations, vnitie, peace, and concord.

We beſeech thee, &c.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beſeech thee, &c.

That

That it may pleaſe thee to giue all thy people increaſe of grace, to heare meekely thy woꝛd, and to receiue it with pure affection, and to bꝛing foꝛth the fruites of the ſpirit.

We beſeech thee, &c.

That it may pleaſe thee to bꝛing into the way of truth, all ſuch as haue erred and are deceiued.

We beſeech thee, &c.

That it may pleaſe thee to ſtrengthen ſuch as doe

ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Sathan vnder our feete.

We beſeech thee, &c.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in daunger, neceſſitie, and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerue all that trauaile by land, or by water, all women labouring of childe, all

all ſicke perſons, and young chilozen, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee, &c.

That it may pleaſe thee to defend and prouide foz the fatherleſſe chilozen and widowes, and all that be deſolate and oppreſſed.

We beſeech thee &c.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee, &c.

That it may please thee to giue and preserue to our vse, the kindlie fruites of the earth, so that in due time we may inioy them.

We beseech thee, &c.

That it may please thee, to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances and to indue vs with the grace of thy holy spirite, to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God, we beseech thee to heare vs.

Sonne of God, &c.

O Lambe of God, that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation. But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sinnes.

The Answere.

Neither reward vs after our iniquities.

Let

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtelte of the diuell, or man worketh against vs, be brought to naught, and by the

the prouidence of thy goodneſſe, they may be diſpearſed, that we thy ſeruants being hurt by no perſecution, may euermore giue thankes to thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lorde ariſe, helpe vs, and deliuer vs for thy name ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou

didſt

diodest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glorie be to the father, &c.

As it was in the beginning, &c.

From our enemies defend vs O Christ.

Graciously looke vpon our afflictions.

Pitifully beholde the sorrowes of our hearts.

Mercifullie forgiue the sins of thy people.

Fa-

Fauourable with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now & euer vouchsafe to heare vs, O Christ.

Graciouslie heare vs, O Christ graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we do put our trust in thee.

Let

to Saluation.

Let vs pray.

WE humbly beseech thee, O Father mercifully to looke vpon our infirmities, and for the glory of thy name sake turne from vs those euils that we most righteously haue deserued: And graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse, and pureness of liuing, to thy honour and glorie, through our

our onely Mediatour and Aduocate, Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lord our heauenly Father, high and mightie, King of Kings, Lorde of Lords, the onely ruler of Princes, which doest from thy throne, behold all the dwellers vpon earth, most hartily we beseech thee with thy

thy fauour, to beholde our moſt gracious Soueraigne Ladie Queene Elizabeth, and ſo repleniſh her with the grace of thy holy Spirite, that ſhe may alway incline to thy will, and walke in thy way, indue her plentifullie with heauenly gifts, graunt her in health and wealth long to liue, ſtrength her, that ſhe may vanquiſh and ouercome all her enemins. And finally after this life, ſhe may attaine euerlaſting

ioy and felicitie: through Iesu Christ our Lorde. Amen.

A prayer for Pastors and Ministers of the Church.

ALmightie and euerlasting God, which onely worckest great meruailes, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull

full spirit of thy grace: and that they may truely please thee, powre vpon them thy continuall dewe of thy blessing. Graunt this, O Lord, for the honour of our Aduocate, and mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accorde,

to make our common supplication vnto thee, and dost promise that when two or three be gathered together in thy name, thou wilt grant their requestes: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come life euerlasting. Amen.

A prayer necessarie for all persons.

O Mercifull GOD, I a wretched sinner re-knowledge my selfe bound to keepe thy holy commaundements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleeue

and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes which thou commaundest in holy Scripture, all the dayes of my life to thy glorie, and yet to trust onely in thy mercie, and in Christs merites, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the scriptures diligentlie, to reade them

them humbly, to vnderstand them truly, to liue after them effectuallie. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that pleale thee, be they neuer so contrarie to my desires. Teach me so to pray, that my petitions may be graciouslie heard of thee. Keepe me vpright among diuersitie

of opinions and iudgements in the worlde, that I neuer swarue from thy truth taught in holy Scripture. In prosperitie, O Lorde, saue me, that I ware not proude. In aduersitie helpe mee, that I neither dispaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee

thee to worke true repen-
tance in my heart, that I
may be ſory without deſpe-
ration, truſt in thy mercie
without preſumption, that
I may amend my life, and
become truly religious with-
out hypocritie, lowly in hart
without fayning, faithfull
and truſtie without deceite,
merie without lightneſſe,
ſad without miſtruſt, ſober
without clothfulneſſe, con-
tent with mine owne with-
out couetouſneſſe, to tell my
neigh-

neighbour his faultes charitably without dissimulation, to instruct my housholde in thy Lawes truely, to obey our Queene and all gouernours vnder her vnfainedlie, to receiue all lawes and common ordinances (which disagree not from thy holy word) obedientlie, to pay euery man that which I owe vnto him truely, to backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, lo-

uing

uing all goodnesse earnestly. O Lord, graunt me thus to doe, for the glory of thy holy Name, Amen.

GOd preserue our Quéene Elizabeth, God destroy all her enemies, God preserue her most honourable Counsellors.

God ayde the Clergie in setting forth of his trueth. God preserue the Nobilitie of this Realme, and all the Commons of the same.

God

God defend the fauourers of the Gospell. God chaunge the hearts of our enemies, and send them a better mind. The power of God destroye Antichrist with all his wicked kingdome. God send the Gospell a ioyfull and free passage through the whole worlde. God send vnto all degrees such grace that they may walke worthilie in their vocation and calling. Amen.

FINIS.